*Mortification.*

259.

# A SERMON PREACHED VPON THE THIRD TO THE COLOSSIANS, THE fifth Verſe;

*Mortifie therefore your members that are on earth.*

By WILLIAM WHATELY, Preacher of the Word of God in *Banburie.*

Apoc. 3. 21.

*To him that ouercommeth, will I grant to ſit with me in my Throne, euen as I alſo ouercame, and am ſet downe with my Father in his Throne,* ſaith the Amen, the true and faithfull Witneſſe, the beginning of the Creation of God.

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# TO THE VERTVOVS AND RELIGIOVS Lady, the Lady IOANE HERICK, all health and happineſſe.

MAdam: This ſimple Treatiſe is yours in al right; therefore it offers it ſelfe and its ſeruice vnto you: But at your requeſt, it had not been preached, where it was; But for your importunitie (you know well) it had much leſſe been printed, as it is. Seeing it is yours, I beſeech you accept it, and make much of it, and (if it be fit for ſo good a purpoſe) make much vſe of it. Howſoeuer, I pray you continue to wiſh well to him that ſends it, who doth much approue of your graces,

graces, and reſpect your perſon, and will alwaies continue to pray for the welfare of your ſelfe, and all yours, reſting euer,

Your Ladiſhips in all Chriſtian duties much bounden,

*William Whately.*

# TO THE CHRISTIAN READER.

*Good Reader: To deale plainely with thee, I was long afraid and ashamed to put pen to paper, about this theame of Mortification. Not because the point is not exceeding necessarie to be handled; but because I found my selfe verie vnworthie and vnfit to entreate of it. Being guiltie to my selfe, of being farre from hauing done any thing worth the naming, in the practice of the dutie, I thought it scarce likely, that I should doe any great good in writing of it, and I was euen ashamed to publish any thing of mortification, finding my selfe, alas, so little mortified. At last yet, I resolued to aduenture on this worke for two reasons: One, because I am priuie to my selfe, of hauing indeauoured (in some poore degree, and with some truth,) to performe my selfe, what here I haue taught, and that also, not without some little successe, tho farre short of what I ought, and (but for mine owne carelesnesse) might haue attained. Another, because I conceiued, that as a man, which hauing but a small stocke, can himselfe make but small gaines of its returne, may yet giue husband-like directions to him that hath a larger stocke, by which he may improue his ten talents to more aduantage, then else he could doe: so a man, that hauing but a small quantity of grace, can doe little himselfe,*

*selfe, may yet giue sound directions to those that haue receiued a greater measure of Grace, to further them much in their spirituall thrift. And as he that by some disease or wound, is a lfe lame, and can goe but a slow pace in the knowne right way, may yet direct others to the right way, and quicken their pace, by calling vpon them: so may he, whose corruptions suffer him to proceed but slowly in the wayes of holinesse, shew that way to others, and hasten them therein. In a word, he may be a good Drummer or Trumpeter in the warre, that hath but a weake body, and feeble lims to fight. Hinder not thy selfe therefore, from profiting by this Work, by looking on the weakenesses of him that wrote it; striue thou to run apace in this path, I will either follow after thee, or beare thee company, or, if I can, goe before thee, as fast as I can. Fight thou valiantly at the sound of this Trumpet, and I will also striue to vse the hand, aswell as the mouth; and the Sword, aswell as the Trumpet. So committing my selfe and thee, to the good fauour and grace of our common Father, and requiring a few of thy prayers for my selfe in speciall, I rest*

*A wel-willer to thy victory against thy spirituall foes,*

William Whately.

Banbury, *Feb.* 17.
1622.

# MORTIFICATION.

Coloſſ. 3. 5.

*Mortifie your members which are vpon the earth.*

## CHAP. I.

### *Opening the Text, and ſhewing the Doctrine.*

IN this briefe precept (to omit all ſpeech of the coherence, becauſe the meaning is plaine enough without it) the Apoſtle deliuers a moſt neceſſary point of Chriſtian doctrine. For the better explanation of his words, we muſt in them conſider three things. An action to be done. The obiect of this action, and the perſons to whom the action appertaineth. The action is, *Mortifie*, or to ſpeake in plaine Engliſh, Put to death. In this phraſe the holy Ghoſt ſeemeth to allude vnto the ancient ſacrifices, whereof, ſo many as conſiſted

*Three things obſeruable in the Text.*

*Firſt, an action to be done,* Put to death.

siſted of things hauing life, were appointed to be ſlaine by the Prieſt, afore they were offered vp vpon the Altar, as a type of our killing the old man, before wee can become an acceptable ſacrifice vnto God. Now to ſlay ſinne, is nothing elſe, but to labour with all our might, vtterly to ſubdue it, that it may haue no command, vigor, working, no, nor being in vs. It is a conſtant endeauour of cauſing our corruptions to ceaſe to ſtirre, to moue, or to abide in our hearts, as a dead man is no longer a man, nor can performe the actions of a man, and is ſaid no longer to bee amongſt men. Wee muſt not ſurceaſe ſtriuing againſt ſinne, till wee haue vtterly aboliſhed it; our deſire and endeauour muſt bee to vſe it, as a venimous creature, euen to knock it on the head, and make a cleane riddance of it. Wee muſt not account it ſufficient to fine our corruptions (as it were) or to confine them, or to impriſon, or to bind them, or to hurt, or to maime them (as ſome kind of inferiour offenders are chaſticed) but as a capitall offender, a mortall enemie, an irreclaimeable traytor, wee muſt ſee execution done vpon it, and make a finall and an vtter diſpatch of it.

*2. The obiect of the action, Your members on earth.*

2. This is the action inioyned. The obiect of the action is, *your members that are vpon earth.* By theſe earthly members, hee meaneth our manifold, corrupt, and ſinfull diſpoſitions, according as himſelfe doth make manifeſt, by inſtancing in ſome for all, ſaying, *Fornication, vncleanneſſe, &c.* There are in euery mans ſoule, an innumerable com-

company of disordered inclinations, contrarie to the will of God and our dutie, as ignorance, vnbeliefe, pride, folly, worldlinesse, filthinesse, and all that rabble of euils, which we commonly call vices. Now all and each of these must be pursued with a mortall hatred, and assailed with the same earnestnesse and furie, as we would doe an enemie in the fields, euen with an intention of slaughtering him if we can. It will not be amisse to consider of some reasons, why our corrupt lusts should be called *members*, and why *members vpon earth*. There seemeth to bee a threefold reason of this name.

*Why Lusts are called, Members.*

3. First, the whole corruption of our euill nature, is in Scripture compared to a mans body, and called, The body of death; wherefore the seuerall corruptions are fitly termed *members*, or parts, concurring to the full constitution of the whole body. You know, that Nature hath prepared for man, head, shoulders, armes, brest, belly, thighes, legs, feete, and the rest; in the fit and apt ioyning together of which, the beeing of the humane body doth consist. So doth our wickednes consist in many particular disorders, pride, vnbeliefe, rebellion, impatiency, hypocrisie, carnall sorrow, carnall confidence, wrath, vncleannes, earthly-mindednes, and diuers others as bad as these; the ioyning of which together, doth make vp the vniuersall sinfulnesse of our nature, called, The flesh & the old man. Againe, they are called members vpon the same consideration, wherein our Sauiour (inioyning the same dutie

dutie that here the Apoſtle) is pleaſed to vſe this figuratiue kind of ſpeech; *If thy eye offend thee, pull it out, and caſt it from thee: if thy foote offend thee, cut it off, and caſt it from thee: and if thine hand offend thee, cut it off, and fling it from thee.* Mark. 9. 43, &c. Becauſe to a man now corrupted, his corruptions are as naturall as his members; hee brings them into the world with him, together with his hands, eyes, feete; they begin and grow in him, with the beginning and growing of his lims, and, in his account, they are as neceſſarie, vſefull, pleaſing, and as deare and tender to him, as his armes, or his legs, or his very eyes, yea, the apple of his eye. Nothing in the world is more precious to the vnſanctified and vnregenerate man, then his luſts; he could as eaſily part with the ioynts of his body, as with them, yea, with his whole hart, he would be content to redeeme the libertie of following them, by the loſſe of his eye. Well are they termed members, becauſe to the carnall man, they are as welbeloued, as his members; and hee will as lothly part with them, and as il ſpare them, as his members; yea, a man already in part ſanctified, finds it as much to doe to wreſtle againſt them (till they be now thorowly maſtered, as it were a member mortified and deadned) as if he were to wound and mangle his owne fleſh, and with the right hand to chop off the left. Laſtly, they are called members, becauſe they doe as it were dwel, and worke in our members, ſhewing their wicked force and ſtrength in them, and ſtriuing by them

them to breake forth into act, carrying them captiues, as weapons of vnrighteouſneſſe. For example: Fleſhly luſt ſhewes it ſelfe in the eye, in the hand, in the foote, in the tongue, ſtriuing to come to that ſtrength, till it may driue a man to ſpeake, or worke ſomething in the parts of his body, that maketh for the expreſſing, feeding, pleaſing, ſatisfying of the ſame. Becauſe our corruptions haue their reſidence and operation in our members, therefore haue they iuſtly borrowed their name, as being the luſts which warre in our members, and that other law in our members, which fights againſt the law of our mind, and leadeth vs captiue to the law of ſinne, which is in our members, as elſewhere the ſcripture ſpeaketh.

Iames 4.1.

Rom. 7.23.

4. Moreouer, they are termed our mẽbers vpon earth, becauſe they are exerciſed vpon things of this earth, as their proper obiect, drawing and carrying our minds to theſe matters, that are here below, baſe, trifling, vaine, and terrene, but hindring and diuerting vs, from rayſing vp our ſoules, to the purſuit of the things that are high, heauenly, celeſtial, excellent, aboue with Chriſt our head, there where he ſitteth in glorie. All, or in a manner, all the diſordered inclinations that are in vs, tend to the making of vs earthly-minded (eager to attaine theſe mirie, dirtie things, that may bee had in this lower region of the world, as pleaſure, profit, credit, eaſe, and the like,) fitly therefore are they named *earthly*. And in another regard is this title duly giuẽ to them,

*Why members vpon earth.*

becauſe they will continue with vs, during our naturall life and abode vpon the earth; nor euer ſhall they be quite ſeparated from vs, till wee be tranſlated to a more noble and glorious habitation in the Heauens. The vices that are in vs, all the while that we are in this world, will hang like Lead, or ſome other weightie thing, vpon vs, and with a kind of violence, pull and hale vs downeward, to the ſenſuall and corporall good of this preſent, ſhort, and momentany being, which the Apoſtle well knowing, called them our *members vpon earth*. And this is the obiect of the action.

3. *The perſons that muſt performe the action.*

The perſons that are enioyned to performe this action, vpon this obiect, are the Coloſſians; men alreadie called to the knowledge of our Lord Ieſus Chriſt, and to the beliefe of his glorious Goſpell; and men already ſanctified, and regenerate in part, yet had they neede (and therfore ſo haue all Chriſtians alſo) to continue wounding, and thrufting thorow theſe luſts, which haue (as the Prouerbe ſpeaketh) nine liues, and will not bee killed with one blow, or with one dart. So the meaning of Saint *Paul* is, as if he had without all figure, taken vp a larger exhortation in this wiſe: O yee Coloſſians, Profeſſours of the true Religion of our Lord, know yee, that it is your dutie (whereof I enioyne you to bee mindfull and carefull) not alone to make ſome ſlight and ſlender oppoſition to thoſe corrupt and vicious inclinations of your hearts, which you ſhall find ſtill ſtirring in

your members, and alwaies thrusting you forwards, to the seeking of the transitorie, and momentany things of this life; but also with all your might and power, to striue to ouercome them vtterly, with a mind and purpose to continue so striuing, till you haue totally freed your selues from their loathed and troublesome working.

*Doct.* *All Saints must studie mortification.*

6. You see then, that these words do require at our hands, the practice of a most needfull dutie. All the Saints of God, must with all earnestnes, studie their mortification. Those that professe the Gospell of Christ Iesus, must take vncessant, and vnwearіable paines, with constant and perpetuall endeauours, more and more to subdue, beate downe, and vanquish al and euery of these wicked, sinfull, and vnlawfull affections, lusts, inclinations and habits, which are in them (drawing them to things terrene and earthly) till they haue euen pulled them vp by the roots, and cast them quite out of their hearts. Scarce any point is more plainely and frequently required, not an Epistle almost, wherein it is not commended to the Saints: *If yee mortifie the deeds of the flesh by the Spirit, yee shall liue,* saith the Apostle in one place. Loe, without it there is no liuing, it is a necessarie condition, required to the attainement of saluation. And againe, *They that are Christs, haue crucified the flesh with the affections and lusts.* Hee takes it as a thing granted, that all true Christians haue in part performed this worke, and therefore will goe forward to bring it to more

Rom. 8. 13.

Gal. 5. 24.

Ephes. 4. 22. perfection. And in another place, he ſaith; *Put off the old man, which is corrupt according to the deceiueable luſts.* Theſe luſts are like to vncleane and filthy rags, which the children of God muſt fling from them. It is for Rogues and Vagrants, to wrap vp themſelues in rotten and foule clouts; the Sonnes and Daughters of Nobles and Kings, muſt array themſelues with coſtly, cleane, and ſightly garments, befitting the honour of their birth and place. A beggers dirty, patched cloake, doth no more beſeeme a Princes backe, then the practice of ſinfull luſts doth become a Chriſtian. Wee muſt not ſhame our ſelues with ſuch vile, and baſe things, but caſt
1. Pet. 2. 11. them farre away from vs. Another Apoſtle alſo willeth vs, to abſtaine from fleſhly luſts, which fight againſt our ſoules. As men that are wiſe, will not conuerſe with their mortall enemies: (ſpecially ſtrangers trauelling in a farre countrie, wil not willingly aſſociate themſelues with thoſe that hate them, and conſpire their death; ſo the people of God, muſt haue nothing to doe with ſinfull luſts of any ſort; for theſe do nothing elſe but ſeeke the ruine of their ſoules, what euer flattering ſhew they may make.

CHAP.

## CHAP. II.

*Declaring ſome reaſons of the point from the neceſsitie of the dutie.*

BVt what ſhould I heape vp Texts of Scripture, to confirme a moſt confeſſed truth? onely for the better prouoking of your ſoules to the practice of the duty, let it not ſeeme amiſſe, that I ſtād ſomwhat largely, to acquaint you with ſtore of ſound reaſons, why you ſhould doe it. Know then, that this worke of mortification, is a worke needfull, profitable, equall, and ſucceſſefull. Need compelleth, profit allureth, equitie conuinceth, and ſucceſſe encourageth. You muſt doe it, or doe worſe; you ſhall be gainers by doing it; it is moſt righteous that you doe it; and in labouring about it, you ſhall not loſe your labour; therefore about it with all ſpeed, and with all diligence. *Reaſons of the point.*

2. Firſt, for the neceſſitie of mortifying our earthly members. This ariſeth partly from Gods commandement, partly from the great danger that will ſurely befall vs, vpon our negligence herein. We all yeeld, that the commandement of a ſuperiour, doth tie thoſe that are vnder his authority, and makes that thing needfull for them to doe, which before was left to their owne pleaſure and liking. His commandements therefore, that is the higheſt Superi- *1. From the neceſſitie of it.* *In regard of Gods commandement.*

our, doe lay the moſt abſolute neceſſitie vpon his inferiours. Muſt is for the King, we ſay; How much more for the King of Kings? His commandement binds our conſciences, & impoſeth vpon our ſoules, a neceſſitie of doing, what hee commands: ſo nothing can bee thought more needfull, then to doe what God requireth; and we haue ſhewed you before, that God hath often, and expreſſely required you, to plye this worke. Vnleſſe therefore you will become extremely rebellious againſt the manifeſt will of the greateſt Commander that is, or can be; you muſt endure the paines (though a paineful paines it will prooue) of putting your luſts to death. This is none of the things which you may do, if you pleaſe; if not, it is at your libertie; the matter is not great, if it bee left vndone. Nay, the ſtrongeſt bond in the world doth oblige you to it; the bond of your dutie to God, that made you. We may make vſe of *Pauls* words in this matter; Neceſſitie lyeth vpon you, and wo vnto you if you doe it not; for the commandements that require this dutie, will neuer admit of a diſpenſation.

*In regard of the danger that will elſe inſue.*

3. But if God did not command it, yet the miſchiefe that will follow, if we be careleſſe of it, will make a wiſe man to perceiue a neceſſitie of doing it. We ſay in our common ſpeech, That we muſt needs doe that, the not-doing whereof will procure vs ſuch inconueniences, as a man of vnderſtanding ſhould not bee willing to hazard himſelfe vnto. Now doubtleſſe, if wee ſet not forward

forward the worke of mortification with conſtant care, the miſchiefes that will enſue, are inſufferable; for wee haue a whole world of corruptions in vs, which, if wee fight not againſt them continually, will gather ſtrength, and become mightie, to the great diſquietneſſe of our ſoules. He that findeth many diſeaſes growing vpon him, ſaith, He muſt needs take phyſick to cure thoſe diſeaſes: he that hath diuers deadly wounds in his body, thinkes he cannot chuſe but vſe plaiſters to heale thoſe wounds: and wee that haue many corruptions, muſt needs take care to keepe vnder thoſe corruptions. For tho the ſeruants of God, at the time of their regeneration, doe receiue power ouer their corruptions, yet they bee not wholly rid of them. The dominion of ſinne is taken away, at the conuerſion of our ſoules to God, the preſence of them is not taken away: they rule no longer in vs, but ſtill they remaine in vs; and that ſo, as, if they be not with daily labour kept vnder, they wil grow violent and head-ſtrong, and goe neere to recouer their ancient ſoueraigntie, at leaſt, to bring vs into great thraldome, as the remnant of the Canaanites did the Iſraelites, that were ſlack in rooting them out. As therefore they that haue many enemies, muſt fight, ſo muſt we; the caſe ſtanding with vs here, as with ſouldiers in the field, or with combatants in the liſts, that muſt kill or bee killed, at leaſt kill, or bee wounded. For, beſides the aptneſſe of our luſts to gather ſtrength, we haue the diuell alſo (a craftie, and a

watchfull enemie) alwaies ſeeking after all occaſions of increaſing and ſtirring vp our corruptions, and labouring both to put fewell to the fire (as it were) and alſo to blow the coales too; that, if it bee poſſible, he may make them flame forth into ſome noyſome diſorder. Wherefore, if we doe not vſe ſome proportionable care to keepe downe ſinne, it cannot goe well with vs. A King that hath not alone many mutinous perſons in his Kingdome, but alſo a ſtrong enemy without his Kingdome, readie to take all aduantages of inuading his dominions, and to draw thoſe Rebels together vnto his partie, for the conquering of his Kingdome, muſt needs bee at the coſt and labour, to maintaine an Armie and Garriſons, to reſiſt ſuch an enemie, and repreſſe ſuch ſeditious perſons. Doubtleſſe, our caſe ſtands in ſuch termes. It is all Satans buſineſſe to make our luſts grow mightie, he cannot hurt vs but by them, and therefore it is his greateſt labour to ſtrengthen them, by all the wayes hee can inuent. What can betide vs then, but much miſerie, if wee bee ſlacke to performe on the contrarie, what in vs lyeth, to infeeble them? Doubtleſſe, thoſe many diſordered paſſions that are in vs, through the manifold deuices of Satan vſed for that purpoſe, will gaine to themſelues a great deale of ſtrength, and from their growth in ſtrength, will doe vs a great deale of hurt, vnleſſe we follow the Apoſtles counſell, to mortifie them.

*Grieuing the ſpirit.*

4. Amongſt, and aboue many other, foure euils

euils will ſpring from hence: Firſt, wee ſhall grieue and quench the Spirit of God that is in vs, and cauſe it to withdraw it ſelfe (as it were) and to forbeare thoſe comfortable operations, which it once did worke for our good; in ſo much, that at length, we ſhall haue no feeling of it, and ſcarce be able to diſcerne, whether it bee within vs at all, yea, or no. The fleſh luſts againſt the Spirit, and the Spirit againſt the fleſh, and theſe two are contrarie one to the other: now the growth of one contrarie, is the diminiſhing of the other; ſo when the Saints are careleſſe to reſiſt the fleſh, they perceiue little or no power of the Spirit in them, and ſometimes alſo come to that paſſe, that they bee in a great feare and doubt, whether euer they had the Spirit, becauſe they thinke it is now ſo quite departed from them. If we fight manfully on the ſpirits ſide againſt carnall luſts, then the Spirit of Grace will worke, and ſhew it ſelfe mightie in vs; if we ſit ſtill, and giue the fleſh leaue to haue its way, then the Spirit will leaue vs, and alaſſe, it is wo with vs, when that is cauſed to forſake vs: for then our comfort, our peace, and our very life is gone.

*Interrupting our communion with God.*

5. But beſides this (and immediately vpon it) our communion with God will bee interrupted, and that comfortable ſence of his loue (wherewith he was ſomtimes pleaſed to cheere vp, and reuiue our hearts,) will bee taken away from vs. It is ſinne alone, that can make a ſeparation betwixt God and vs, and (as a very make-bate)

bate) ſets vs againſt him, and him againſt vs. So long as we continue, to vſe ſome good meaſure of care, to quell our wicked luſts, the Lord doth giue himſelfe (as it were) to be ſeene and felt of vs; our ſoules enioy him, and doe taſte the vnſpeakeable ſweeteneſſe of his grace, reſting abundantly aſſured of his loue, and ſatisfied in it; and finding him euer and anon, ſending meſſages of kindneſſe vnto our ſoules, as a Generall that comes amongſt his ſouldiers, when they fight valiantly, and hartens them vp with his preſence and his ſpeech: but if the Lord find vs dealing falſely, and treacherouſly with him, entring parley (as it were) with that Enemie, that he doth irreconcileably hate, and deteſt, and ready to make a truce with that foe, with whom hee would haue no truce taken, no, not for a moment; then doth he ceaſe to ſpeake friendly vnto vs (as there is great cauſe) and begins euen to chide, and reproue, and threaten, and ſend vs tidings of great diſpleaſure. And ah, what ſoule can conceiue a more grieuous loſſe in this world, then the loſſe of the light of his countenance?

*committing of groſſe ſinnes.*

6. But ſometimes there followes a farre greater miſchiefe, namely, that he which gaue ſinne leaue to get head through careleſneſſe, is at laſt ſo foyled by the wicked luſts of his heart, that he falles to commit ſome groſſe and grieuous ſinnes, very foule, very loathſome, very diſgracefull. For you muſt not thinke, that the man regenerate, is out of the danger of being ouertaken

ken with hainous offences. Indeed, whileſt hee is earneſt, in beating downe his vnruly paſſions, though he find trouble, yet he enioyes ſafetie; and though his luſts ſtruggle and annoy him, yet they cannot breake forth in extremitie; but if he once become heedleſſe, and thinke it too much, to be at the paines of continually mortifying them, then they raiſe vp themſelues, and carrie him captiue, and cauſe him to giue his members as weapons of vnrighteouſneſſe, preuailing ſo farre at length, that if God himſelfe did not (out of his vnchangeable loue) come in to his reſcue, he would be brought backe againe into Egypt (as it were;) his ſoule would be quite ſlaine, the life of Grace would bee quite extinguiſhed, and hee would returne the ſecond time to bee dead in ſinnes. And, ah, what wiſe man would ſuffer his ſinnes to become ſo violent, as to carrie him into ſuch enormous deeds, as *Dauid*, and *Salomon*, and *Aſa*, and *Vzziah*, fell into, and all for want of mortifying theſe members? A man once ſanctified, may aſſure himſelfe vpon his faithfull and conſtant endeauours in mortification, that he ſhall eſcape ſuch foyles: but if he grow ſlacke in this dutie, he can expect nothing, but to haue his conſcience thus wounded. Is it not more then needfull for vs to looke to our ſelues?

*Sore afflictions.*

7. For laſtly, to the preuenting of farre greater euils, our not-ſufficiently mortified luſts, will bring vpon vs exceeding ſore afflictions, becauſe the goodneſſe of God is ſuch, that he wil not ſee

vs

vs periſh by them, as we ſhould periſh, if he did not apply ſuch coroſiues to cure them. If afflictions come not betwixt, neglect of the dutie of mortification will produce the euill effect I laſt named, *viz.* the perpetrating of ſome vile and notorious wickednesſe; ſometimes the Lord makes haſte to ſtrike vs, for the preuenting of ſuch falles: but if we be once falne, then is there no way of recouerie, but by ſome bitter croſſe, either inward or outward, or moſt times both wayes. So we doe inforce the Lord of neceſſitie to afflict vs (vnleſſe we would haue him loſe vs quite) when we waxe careleſſe of ſeeking, to preuaile more and more againſt ſinne. A crazie bodie, hauing diſordered himſelfe in diet, muſt needs haue very ſicke fits, and ſome ſicke-making phyſicke he muſt needs take, or elſe death would follow his intemperancie. So our weake and crazie ſoules, being brought to ſtrange diſtempers by our folly, in not reſiſting the ſinfull and inordinate diſpoſitions of our ſoules, could neuer be brought again to any tolerable ſoundneſſe, if God did not, by heauie calamities, helpe to purge out thoſe euill humours, which we had ſuffered to peſter vp our ſoules, as we may ſee in *Dauid* and *Aſa*, after their ſinnes. And certainly, the farre greater number of croſſes which befall the people of God, doe come from hence, that their heauenly Father is faine (vnleſſe hee would ſee them damned, which he will neuer doe) by miſerie to keepe downe luſts, which they might (but will not, without miſery) keepe downe,

downe, by the careful exercise of mortification, and to draw them to repentance for those loathsome sinnes, which for lacke of mortifying their earthly members, they haue falne into, and would neuer repent of otherwise: so that if we will not bee content to put our selues to the labour of working out our saluation, by crucifying the flesh, God will put vs to the paines of bearing heauie crosses, that shall helpe to crucifie them (in a manner) whether we will or no. And doe we not see a necessitie of mortification?

## CHAP. III.

### *Shewing the profit of the dutie.*

*2. From the good will follow, if we doe it.*

NOw because necessitie going alone, doth drag rather then leade, and so (as an hard and rigorous commander) is obeyed indeed, but backwardly, and against the haire; therefore let vs discourse a little of the fruit that will arise from our labour in the worke of Mortification, that seeing profit as well as need, the difficultie may not hinder vs from doing it, euen with chearefulnesse. Now the mortifying of the deeds of the flesh will bring with it foure exceeding great, and desireable benefits.

*Great peace.*

2. The first is, vnspeakeable peace and quietnesse of soule. The heart will be at one with God it selfe and all men, so long as it holdeth variance with sinne. Hee that is at warre with his

his lusts, shall not be at warre with his Maker. If we fight his battailes against our corruptions, he will not fight against vs. Nothing causeth the God of Heauen to frowne vpon man, but sinne; while the World was free from sinne, it was also free from all tokens of Gods displeasure; therefore it must needs follow, that the surest way to keepe our selues in euen termes with God, is to be diligent in resisting sinne. He is not of so ill a nature, as to picke quarrels against vs without a cause; himselfe tels vs, that he corrects not willingly, nor of his owne accord. Sin then, being the sole cause of mouing him against vs, wee shall bee sure to find him so farre louing towards vs, as wee are carefull to preserue our selues from sinning against him, which is best and most attained, by the studie of mortification: so all will bee well aboue our heads in Heauen, if we follow *Pauls* direction. Now the conscience is Gods officer and deputie, and that, that will make him gentle and quiet to vs, will make it also quiet and gentle. The conscience neuer should (and seldome doth) rise vp in armes against a man, but when he hath giuen leaue to some corruption to grow head-strong, for want of opposing it in due season and order. As there is no distempered motion in the body, till the humours be immoderately stirred, by some inward or outward occasion; so neither is there likely terror, amazement, disquietment, in the conscience, till the lusts of the soule haue disordered it, for want of holding them vnder. So

Lament. 3. 33.

that

that as warre abroad, is found to be a preſent remedie, againſt ciuill diſſentions of ſubiects; ſo warre with ſinne, is the cauſe of our tranquillitie with our ſelues. When clouds are diſpelled, the beames of the Sunne will ſhine comfortably vpon the earth, and then the earth is richly garniſhed with pleaſant and profitable herbes; ſo when ſinne is chaſed away, the warme beames of Gods fauour doe ſweetely refreſh the conſcience, and the conſcience ſo refreſhed, doth bring forth the ſweet and wholeſome flowres of vnſpeakable conſolatiõ. The Spirit of God wil tell our ſpirits, and our ſpirits will tell vs, that God is our Friend and Father, that he loues vs, and delights in vs, ſo long as we behaue our ſelues to ſinne, as to an enemy, hating, loathing, and reſiſting it. Thus are we moſt friends to our ſelues, when wee bee moſt foes with our corruptions. And this fighting with ſinne, will make vs liue quietly alſo with our neighbours. Hee that is buſie in finding out, and ſubduing his home-bred corruptions, ſhall haue little or no leaſure, to take cauſeleſſe vnkindneſſes, to picke needleſſe quarrels, and to prouoke others againſt him by iniurious behauiour; ſo ſhall hee ſhun the greateſt company of iarres and brawles, that vſe to ſet men together by the eares. Saint *Iames* ſaith; That warres and fightings amongſt men doe come from their luſts, which war in their members. We may, if we will, deceiue our ſelues, and attribute things to falſe cauſes; but the Spirit of God, that vnderſtandeth all things aright, and

Iames 4. 1.

and cannot be deceiued, points to luſt, fighting in the members, as the moſt true, proper, and immediate cauſe of contentions & ſtirres betwixt man and man. Therfore the more any man doth quell, ſubdue, vanquiſh, weaken, and beate downe theſe luſts, the more calmely ſhal he paſſe thorow the ſea of the world, and the fewer ſtormes of diſcord. and enmitie, ſhall hee meete withall. When ſouldiers lye idle, and are not imployed in marching againſt the common foe, then they mutinie, and fall out with each other: ſo when men ſet not their griefe and hatred, and other affections on worke, to make war vpon ſin, then they quickly take occaſion to grieue at each other, to ſigh one againſt another, to hate one another, and to vexe and gawle each other, and trouble themſelues moſt of all. But ſouldiers agree among themſelues, whileſt they lend their powers againſt a common foe; ſo when we haue ſtrongeſt and hotteſt warre with the deuill and ſinne, then doe we nouriſh moſt concord with one another. Thus ſhall the ſoule enioy vnutterable quietneſſe euery way within and without, from God, and from man, and one weekes life, led in ſuch comfortable and happie concord and amitie with a mans owne ſoule, and all about him, is more worth, then the laſting of a whole twelue-moneth, torne and rent aſunder with the ciuill broyles and commotions of a grudging, froward, and diſtempered heart. Who would not doe that, that will make his ſoule to dwell at reſt?

3. Againe,

*Patience and ioy in affliction.*

3. Againe, the ſtudie of mortification, wil inable a man with inconceiueable patience, yea, and chearefulneſſe, to beare any affliction that God ſhal lay vpon him; yea, to look death it ſelf in the face, though it come clothed in neuer ſo terrible attire, and with neuer ſo terrible weapons; for the ſting of death, and conſequently of all croſſes, is ſinne: now, pull the ſting from out of the Serpents mouth or tayle, and then there is little feare, or danger in incountring her. What was the cauſe that the Apoſtle *Paul* was ſo exceeding quiet and ioyfull in all his calamities? but becauſe he had in great meaſure ſubdued, and was more and more buſie in ſubduing the corrupt luſts of his body, knocking it downe, and bringing it in ſubiection, as himſelfe ſpeaketh. Hee that holdeth ſtrong fight againſt the euils of his owne heart (out of that peace with God and his owne ſoule, which we ſaid before that he ſhould enioy) hath freedome of Spirit, to pray vnto God in his afflictions; hee can runne boldly to the Throne of grace (as hauing allowed nothing within him, that ſhould grieue the Spirit of Grace) hee can flie to the towre of Gods name (as hauing kept himſelfe in the pathes of righteouſneſſe, which thoſe that do, know themſelues to haue all good allowance, to come thither) and when a man can freely powre forth his hart before God in croſſes, then doth he alſo comfortably enioy God, and then the ſharpenes of the croſſe is gone. The thing that makes croſſes intolerably bitter (ſo that the ſoule cannot endure

1. Cor. 9. last.

the bitternesse of them) is the admixture of the gawle of Gods displeasure; so farre as wee are intire and resolute in fighting against sinne, our crosses are pure from this admixture, and so they be not (to himselfe that beares them, howsoeuer they may seeme to the lookers on) by the hundreth part so tedious and troublesome, as that composition would make them. So the mortified man gaines this by his trouble in mortification, that the Lord will suffer him to escape many troubles, and those that he must (for his owne good) suffer, he shall be able to goe vnder with ten times more quietnesse, and gladnesse, and contentednesse; as an whole shoulder beares the same burden with more ease, then a sore, or swolne shoulder. It is therefore a very profitable labour that wee bestow in mortifying the members on earth; that is to say, in healing the sores and diseases of our soules.

*certaine freedome from grosse sinnes.*

4. Thirdly, the man that applies the worke of mortification aright, shall attaine certaine freedome from foule, grosse and scandalous sinnes. A sanctified man may assuredly promise to himselfe (vpon his constant and diligent endeauours, to abate and hold vnder his sinfull affections and dispositions) to bee (for his whole life long) so kept and sustained by God, that hee shall not rush into any lothsome, palpable, disgracefull, soule-wasting wickednesse. Wee are neuer ouertaken with those kind of euils, but vpon our very palpable carelesnesse of mortifying the deeds of our flesh. Whilest we do that, that God

God bidsvs, to ſlay ſin, he holds it vnder, according to his promiſe, and it hath not dominion ouer vs, neither doth raigne in our mortall bodies; ſo that we are ſure enough, that ſinne ſhall not bring forth the fruits of ſhame and reproach vnto vs, vntill we begin to be remiſſe in following Gods directions, to purge out the old leauen. And, Oh, what a benefit is this, to eſcape thoſe blemiſhes and ſtaines, wherewith many of Gods children (perhaps alſo of greater ſtrength then ones ſelfe) doe defile and diſgrace themſelues? What a priuiledge is it to be ſo ſupported, that neuer in all his life, he ſhall runne into any witting, enormous, & preſumptuous crime, after God hath called him to the knowledge of his truth? What an eaſe and comfort, to liue alwayes free from thoſe blowes and ſtrokes of our ſpirituall enemie, wherewith ſome of Gods people are wounded almoſt to death? Doubtles, the remembrance of ſuch foyles, doth bring ſo much ſhame and ſorrow to the hearts, and often bluſhing and paleneſſe both (ſucceſſiuely) to the cheekes of diuers of Gods people, that they now account freedome from ſuch blots, a thing of more worth, then all the riches and honour in the World, and wiſh with all their ſoules, that they had taken any paines, and ſuffered any miſerie outward, to haue been deliuered from ſuch inward wretchedneſſe? Why ſhould we not be wiſe before-hand now? and by labour, win to our ſelues the comfort of hauing preuented that, which if once we ſhould feele, we ſhall wiſh (but

all in vaine) that we had laboured night and day to preuent.

*Good esteeme from men.*

5. Lastly, much true credit and good esteeme will follow to the Saints of God, from the work of mortification, both with the houshold of faith, and with strangers also. The mortified man affects the hearts of all that behold him, with admiration, and the lesse he couets the credit of men, the more he wins it. Who is he, that seeing a man able to hold downe anger, vniustice, reuenge, lust, when strong occasions do prouoke them to work, doth not find his soule cleauing to him, at once louing and wondring at him? Heathen men, that haue for their credit sake, so farre dissembled mortification, as, in something a notable fashion, to forbeare euill doing, haue been more famous for that in after-times, then for all their wealth and victories: for it is more truly prayse-worthy to be good, then great; and therefore an high degree of goodnes, will more honour a man in the hearts of men, then the highest degree of greatnesse. The soule will not stoope to other things, though the knee doe crouch; but the very soule of the highest person that is, will euen bow to the name of a man, that is excellent in mortification. What made *Herod* honour *Iohn Baptist*? but this, that he saw him so thorowly mortified. Euery man is inforced by his conscience, to esteeme worthily of one, whom he sees doing that, which he knowes himselfe should doe, but finds hee cannot. Now euery mans soule (in a manner euery mans)

mans) is conuinced, that he ſhould conquer ambition, reuenge, couetouſneſſe, luſt; and his experience telles him, how little he is able to performe in this buſineſſe; wherefore, when he ſees another euer conquering that ſinne, whereto himſelfe is a perpetuall vaſſall, and of which hee is euer conquered, hee ſtrangeth at him, and lookes vpon him, as vpon ſome extraordinarie, and miraculous perſon. Indeed ſinners are many times ſo tranſported with the loue of ſinne, that (as Owles hate the light which they cannot looke vpon, ſo) they nouriſh in themſelues, euen ennitie, againſt theſe excellencies, which they cannot imitate: but then, when they are out of their mad and drunken fits, when they are themſelues, when they know what they do and ſay, as in the day of affliction, of ſickneſſe, of death, they cannot but ſhew themſelues, to beare more heartie reuerence, and vnfained reſpect to him, whom they haue ſeene carefull and able to mortifie the deedes of the body, then to all the rich and mightie men on earth. Brethren, you might well ſaue the coſt of hanging your backs, with ouer-gorgious attire, and making ſo much adoe, to trim vp your bodies; the carefull fighting againſt ſin, and preuailing againſt it (which will follow fighting) would doe you more honeſtie amongſt all your neighbours, then all the fine cloathes vnder heauen. If thou couldeſt thruſt thy ſelfe into a garment, made all of gold and Diamonds, and come garniſhed alſo King-like, with a Crowne and Scepter, the hearts of

men would not entertaine thee with ſo much eſteeme, as if they ſee thee (as it were god-like) in ouercomming the ſinnes, that ouercome the greateſt of the ſonnes of men. A good name is a precious oyntment, and a precious iewell, which nothing will get ſo ſoone, or ſo ſurely, as goodneſſe. Wherefore fight againſt ſinne, that thou mayeſt haue honour in the conſciences of men, and ſome kind of authoritie and command in them (as I may ſay) by vertue of this honour.

## CHAP. IV.

### *Shewing the equitie of the dutie.*

*Thirdly, from the equitie of the dutie.*

WE haue heard how needfull, and profitable mortification is: let vs ſee alſo how equall it is. No neede, nor profit ſhould draw vs to that, which is vnequall; but when equitie is ioyned to profit and neceſſitie, then ſhould the worke be done, without further delay. Now it is moſt equall that we kill our ſinnes, whether we conſider God, or Chriſt, or our ſelues, or ſin it ſelfe. Firſt, for God; Hee is our Soueraigne Lord and King, and ſinne is his moſt mortall enemie: wherefore it is moſt equall, that wee ſhould fight againſt it; for ſubiects muſt oppoſe the enemies of their Prince, with al their power. The Scripture tels vs, that if father, or mother, or brother, or ſiſter, or kinſwoman, or friend, ſhould goe about to draw a man from God, his hand

*For ſinne is Gods enemy.*

Deut. 13. 6, 7, 8, 9.

hand ſhould be firſt againſt them, to put them to death. Now ſinnes of all ſorts, doe ſeeke to draw vs from God, wherefore our eye muſt not ſpare them, neither muſt wee fauour them, but wee muſt bee ſeuere againſt them, and as it were, ſtone them with ſtones, vntill they bee dead. It is a moſt righteous and equal thing, that notorious Rebels and malefactors ſhould bee ſlaine without pitie; and luſts are the groſſeſt of all malefactors, which doe moſt prouoke God, and oppoſe themſelues againſt his honour. Therefore if we haue any regard of his honour, what ſhould we doe, but lay hold vpon them, and purſue them to the very death? Should we ſpare, or forbeare to kill the foes and aduerſaries of the Lord our God? were not this to make our ſelues his enemies alſo?

*Sinne is a murtherer of Chriſt.*

2. Againe, hath not our ſin ſlaine Chriſt, and ſhall not we, in an holy reuenge, be eager againſt it, to kill it? If any man haue ſlaine our Parent, or Brother, or Siſter, or Child, we thinke it our dutie to follow after him, and perſecute againſt him, till we haue brought him to a well-deſerued end. The next of Kin in the Law, was alwayes the auenger of bloud, and to him it appertained to hunt after the murtherer, to bring vpon his head, the innocent bloud that hee had ſhed. If therefore we will ſhew our ſelues brethren, or ſiſters of Chriſt, or any thing of Kin vnto him, we muſt euen bee auengers of his bloud vpon ſinne; for, for our ſinnes was his bloud ſhed, and theſe are the things that haue ſlaine

him, and for which he made his ſoule a ſacrifice. A thiefe, a traytor, a murderer, ought in all reaſon to be executed, and euery man will thinke it fit to lend his helping hand, to the diſpatching of one, that hath ſo many wayes deſerued death. Sinne is a thiefe; for it robs God of his honour and glorie. It is a traytor; for it ſtriues to thruſt God from his regall authoritie and dominion. A murtherer; for it ſlew Chriſt Ieſus our elder brother, and ſeekes to ſlay our owne ſoules; for theſe be the luſts that fight againſt our ſoules, as *Peter* tels vs. What can bee more equall, then that wee ſtriue to deſtroy vtterly, and to roote out, and make a cleane riddance of ſo vile a thing as this?

*We haue vowed to forſake ſinne.*

3. And for our ſelues, doth not equitie require, that a man ſhould faithfully keepe all good and lawfull promiſes and couenants? Now we haue couenanted with God in our Baptiſme, to fight againſt the deuill, and all ſinfull luſts. In that Sacrament we did bind our ſelues (as by a ſolemne military oath) to bee the ſouldiers of Ieſus Chriſt, and to fight vnder his Banner, againſt the Deuill, the World, and the Fleſh: Shall we become foreſworne & periured perſons, as it were ſouldiers, forſaking their Colors, caſting down their weapons, and running away from their Captaine? God forbid. Doe we not often renew in the Lords Supper the Couenant wee made in Baptiſme? It is certainely one part of the dutie, whereto we tie our ſelues in that holy Sacrament, to ſeeke the death of ſinne in vs, that procured

procured the death of Christ for vs. Seeing we haue often reiterated our Couenant of God, of fighting against these lusts, let vs be ashamed to be found breakers of so many, and so iust promises. Seeing we haue taken Christs liuerie vpon vs, and haue giuen our names to him, to be souldiers in his Campe, it is most fit and equall, that we should be true and valiant souldiers, manfully resisting his, and our enemies, the greatest, and principallest of which, wee know to bee these members vpon earth. Let vs therefore arme our selues to this battell, and make no peace with the things, with which God will neuer bee at peace, and abhorre to shew our selues either perfidious and false, or timorous and faint-hearted souldiers.

*Sinne is an vnreasonable thing.*

4. Last of all, let vs consider what sinne is, and we shall find it most righteous to subdue and destroy it. Sinne is a most vile and absurd thing, contrarie to all right, and to all true reason, alluring vs to it selfe, with none but false, vaine, and counterfeit enticements; nothing therefore can bee more equall, then that a thing so most vnequall be resisted, and striuen against, with vtter dislike. Sinne doth a man no good at all, but much harme and mischiefe: it is like a disease, good for nothing but to vexe and torment him, in whom it breedeth. It allureth vs with shews of profit, pleasure, credit, ease, and the like: but it is a meere coozener and deceiuer, and euermore beguileth vs in the end, and we shall vtterly misse of our hopes, if we trust to its offers, and follow

follow its allurements. It will bring vs losse, in stead of profit, euen the losse of an heauenly Kingdome. It will reward vs with torment, in stead of pleasure, euen with the torment of eternall fire. It will requite vs with shame, in stead of credit, euen with euerlasting reproach and confusion; in stead of ease, it will procure anguish; for tribulation and anguish shall for euer lye vpon the soule of euerie one that worketh wickednesse, vpon the Iew first, and also vpon the Gentile. Can any thing bee thought more equall, then that so egregious a coozener, so errand a lyer, so false a companion, that is made all of lyes, guile, fraud and imposture, should bee euen apprehended, and hanged vp out of the way (as we vse to speake) that it may beguile vs no longer.

## CHAP. V.

### *Shewing the certaintie of good successe in fighting against our lusts.*

*Fourthly, from the certaintie of good successe.*

BVt let vs hasten to an end, and consider, in the last place, what successe we shall bee sure to meete with, in this fight, if wee arme our selues with a constant resolution to continue fighting, and neuer, for any feare, or any cause to giue ouer. First, we shall lose nothing at all, that is worth hauing. A man may enioy all

*We shall lose nothing by mortifying the flesh.*

all lawfull contents, profits and pleaſures, and whatſoeuer is truly needfull to the comfort and welfare of his body, mind and ſtate; though he follow Gods direction, and mortifie theſe members that are vpon the earth: and nothing ſhall we get by following, feeding, and nouriſhing them, but that which for the preſent is idle, vaine, needleſſe, ſuperfluous, and might better be ſpared then had; and for the time to come alſo, will prooue miſchieuous and banefull. A man may ſee well enough without that eye, that Chriſt bids him pull out, and caſt from him; he may well enough walke, and liue, and performe all actions of life for his benefit, without that foote and hand, which our Lord doth bid vs to cut off, and fling from vs. If it ſeeme to bring blindneſſe, lameneſſe and maimedneſſe, it is but a conceited and imaginarie lameneſſe, blindnes, and maimedneſſe, that appeareth ſo to vs, and is not; as he that is borne a monſter with ſixe fingers, might very well cut off one, and yet ſtill haue a perfect hand, and better for vſe, then that that had ſuch ſuperfluitie of members. *Adam* and *Euah* might haue filled their bellies in Paradiſe, though they had neuer come neere to the tree of Knowledge of Good and Euill; God had prouided them ſtore of fruit to pleaſe their eye and taſte, and feed their bodies, though they had vtterly forborne that forbidden fruit. So doth the Lord allow to the ſonnes of *Adam*, ſufficient ſtore, and varietie of lawfull and warrantable things to enioy; ſo that wee may haue

as

as much good, as our ſoules can wiſh, though we caſt from vs all ſinfull luſts, and refuſe to follow the inclinations of them. The inordinate affections of our ſoule, are like the vnnaturall deſires of the ſtomake, when it longeth for things that are ſowre, and naught, and vnwholeſome, as it were for raw fleſh, vnripe fruite, or things farre worſe then theſe. There is wholeſome and neceſſary food enough in the world, though a man ſhould neuer eate dirt and coles, as ſome haue longed after. So wee can bee no loſers, by healing our ſelues of theſe diſeaſes of the mind, which carry vs after nothing that is worth the hauing, if wee did meaſure things by a well-ordered iudgement.

*God will accept our labor to mortifie ſinne.*

2. But moreouer, we ſhal be ſure to find acceptance with God, in this our endeauour of mortification, though we come farre ſhort of perfection, ſo long as wee doe heartily and ſincerely ſtriue to perfection. Hee that fights reſolutely againſt ſinne with ſpirituall weapons, ſhall bee accounted a good ſouldier, though he be wounded in the battell, and knocked downe, and taken priſoner, and the Lord will redeeme and ranſome him againe, and not ſuffer him to periſh, or be made a bond-ſlaue in that captiuitie. If we cannot make our corruptions grow ſo weake as we would, yet if wee be ſtill drawing forth the weapons of our Chriſtian warfare, and vſing them ſo well as we can, to fight againſt our luſts, wee ſhall inioy the eſteeme and reputation of faithfull ſubiects, and God and our conſciences will

will giue vs this comfortable and honourable title of good ſouldiers of Chriſt Ieſus. And what an encouragement ought this to be, that we are certaine, our Lord and King will take well our paines, in fighting theſe battels of his, ſo well as wee can, though in many things we come too ſhort? The will and endeauour in this ſpirituall combate, is taken for the deed; he that earneſtly deſireth, and heartily labours to conquer his beloued corruptions, is accounted a conquerour, euen though, as yet, hee bee none. Hee that reſolues, he will neuer giue ouer the fight, but will vp againe after all foyles, and buckle his harneſſe to him againe, though the law of his members doe ſometimes draw him captiue, after the law of ſinne that is in his members; he, I ſay, that ſo reſolueth, and ſo reneweth his reſolutions and endeauours, is reputed by the mercy of God in Chriſt, to haue done that he would haue done, and to haue accompliſhed that, that he deſired to accompliſh. Aſſurance of good acceptance of the weakeſt endeauours, ſo long as they bee true, may make the weake, as the Prophet ſpeaketh, to ſay he is ſtrong, and forgetting his weakeneſſe, to ſet vpon the worke as if hee were ſtrong, becauſe euen his weakeneſſe ſhall be accounted ſtrength, if his deſires, purpoſes, wiſhes, and reſolutions bee ſtrong. There is nothing that can animate a man more to march after Chriſt, then this conſideration. *Dauid* had two hundred ſouldiers that were faint, and could not follow the Amalekites that had burnt Ziglag, but 1. Sa. 30. 21, 25.

but were faine to ſtay behind, and doe a meaner ſeruice, of attending on the ſtuffe and carriages. Some of thoſe that fought, and vanquiſhed the Amalekites, would haue had theſe faint ones, to haue been turned off, without any part of the bootie. But *Dauids* anſwere was; Who will hearken to you in this? And he made it a law in Iſrael, that he which tarried by the ſtuffe, ſhould ſhare of the ſpoyle of the enemy with him that fought in the battell. Our King, our *Dauid*, keeps this law, If a mans heart be good to follow, and kill theſe Amalekites, though his body faint, and he be driuen to ſtay by the ſtuffe, he ſhal enioy the prey, and diuide the ſpoyle. O, who would not ſerue ſuch a Generall with all his might, where an vnvoluntary fainting, an vnpurpoſed weakeneſſe, ſhall not depriue him of the honour, or comfort of the victorie!

*God will reward our paines taken in mortifying ſinne.*

3. Further, wee ſhall be rewarded, as well as accepted, if we fight theſe battailes with an vpright heart. Sinne is like a traytor, whoſe head is ſet to ſale; hee that can bring it, ſhall haue a large recompence. The Lord hath ſet a great price vpon the head of our luſts; kill them, and we ſhall be greatly comforted here, and haue ſo much more glorie and happineſſe in heauen, by how much we haue taken more labor and paines here. Pay will make any ſouldiers fight: If Chriſts ſouldiers will but ſticke to it couragiouſly, they ſhall want no pay of comfort, glorie, immortalitie; and if they fight, they ſhall bee crowned. When *Caleb* fought againſt Debir, he made

made this Proclamation among his ſouldiers; *To him that ſmiteth, and taketh the Citie, will I giue* Achſah *my daughter to wife:* and quickly *Othniel* was incouraged, and tooke it. Now how much more excellẽt are the promiſes which the Lord hath made, to encourage vs in this ſpirituall battaile, ſaying: *If you mortifie the deeds of the fleſh by the Spirit, yee ſhall liue:* What wife, or what portion with a wife, is comparable to this bleſſed and glorious life, which God hath promiſed, and will giue to thoſe, that take their luſts and ſmite them? Why then ſhould we not animate our ſelues, and doe valiantly, to take and kill theſe ſpirituall Canaanites, and to deſtroy all the Cities of them? If any ſay; This promiſe is made alone to thoſe that ouercome, and how ſhall we be certaine of victorie? The anſwere is, that it is true indeed, thoſe alone that ouercome, ſhall obtaine this reward; but euery one that will fight reſolutely in this battaile, ſhall ouercome. And that is the laſt incouragement, in reſpect of our ſucceſſe; as wee ſhall loſe nothing, and be accepted, and be rewarded; ſo wee ſhall preuaile alſo, and get the better of our foes. Iudg. 1. 12.

4. Sinne ſhall ſurely be ſlaine, and fall downe dead before vs: It cannot poſſibly defend or ſaue it ſelfe againſt the blowes, which by the weapons of God are giuen vnto it. It hath already receiued its deaths wound from the death of Chriſt; we fight againſt an enemy that is more then half diſcomfited, and ſlaine vnto our hands. *We ſhall ſurely ouercome ſin, if we fight againſt it.*

Through

Through God wee ſhall doe valiantly, and hee will tread downe our enemies vnder our feete. When Iſrael fought againſt the inhabitants of Canaan, the Lord fought for them; and though their enemies were ſtrong in body, and many in number, and had Cities fenced and walled vp to heauen, yet they proſpered whitherſoeuer they went, and none was able to ſtand againſt them. This was a figure of our good ſucceſſe in fighting againſt the luſts of our fleſh. They cannot eſcape our hands, if we giue them not leaue to recouer themſelues. So mightie is the Word of God, ſo ſtrong the Spirit of God, ſo certaine the diuine aſſiſtance, that wee are ſure of an happy victorie, if wee cloathe our ſelues with courage and confidence, and perſiſt in the battaile to the end of our liues. The Lord that fought for Iſrael, will fight for vs, and worke great ſaluation. The land of Canaan was inhabited with Giants, and men of huge ſtature, but all theſe fell before the Hoſt of God: our Giant-like ſinnes ſhall bee but meate for our ſwords, and we ſhall preuaile againſt them, though they be neuer ſo many and ſtrong. Wherefore let vs conclude with the words of *Ioſhua* to the mē of *Ephraim*, Thou ſhalt driue out the Canaanites, though they haue iron Chariots, and though they be ſtrong: And with the words that the Prieſts were appointed to vſe vnto the people in the day of battaile; *Heare O Iſrael, you approach this day vnto battaile againſt your enemies, let not your hearts faint, feare not, and doe not tremble, neither be yee terrified, becauſe of them;*

Ioſh. 17. 18.

Deut. 20. 3.

for

*for the Lord your God is he that goeth with you, to fight for you against your enemies and to saue you.* And thus haue we cleared the poynt, and laid before your eyes abundance of good reasons, to induce you to this battell. Now that wee may make way for the vses, and that you may better practise the dutie, wee must giue you some directions about it, shewing you three things. First, the degrees of mortification. Secondly, the meanes of mortification. And lastly, the manner of vsing these meanes that wee may speed by them.

## CHAP. VI.

### *Shewing the degrees of Mortification.*

FOr the first of these, we will shew both the lowest degree of mortification, (that without which no man can bee saued) and also the highest degree of mortification, beyond which a Christian cannot reach, in this present life: and these two beeing knowne, the middle degrees betwixt these, will appeare of themselues. Know then, that the lowest degree of mortification is that, which hath attained two things, which whosoeuer hath not attained, is not at all mortified; he that hath attained them, is in truth mortified, and then must striue forward, for greater perfection. *Two degrees of mortification.*

1. *To forbeare the vsuall practice of grosse sinnes.*

The first thing is, to forbeare the ordinary practice of grosse sinnes, such as are expressely condemned by the letter of the Word, and by the light of nature, and such, wherein the members of the body are giuen as weapons of vnrighteousnesse. No man can say hee is truly mortified, till he haue gotten so much power against his corrupt lusts, that hee bee not vsually and commonly ouertaken with those palpable deeds of the body, swearing, cursing, lying, rayling, drunkennesse, wantonnesse, reuenge, deceit, and the like to these: for those that doe such things, shall not inherit the Kingdome of God: and the Apostle saith, That in time past, when we were dead in sinnes, wee had our conuersation in the lusts of our flesh, fulfilling the desires of the mind, and of the flesh, and were by nature, children of wrath. And againe, Wee our selues were sometimes foolish, disobedient, deceiued, seruing diuers lusts and pleasures, liuing in malice, and enuie, hatefull, and hating one another. And againe, *Peter* saith, The time past of our liues may suffice vs, to haue wrought the will of the Gentiles, when wee walked in lasciuiousnesse, lusts, excesse of wine, reuellings, banquetings, and abominable Idolatries. And Saint *Iohn* saith, If we say wee haue fellowship with him, (as euery mortified man hath) and walke in darkenesse, (as he that liues in the vsuall practice of such things doth) we lye, and doe not the truth. For as the Apostle saith, For these things sake, the wrath of God doth come vpon the

Gal. 5. 21. Ephes. 2. 3. Titus 3. 3. 1. Pet. 4. 3. 1. Ioh. 1. 6. Colos 3. 6.

the children of diſobedience. It is plaine enough, you ſee, that hee which is a worker of wickedneſſe, and doth giue himſelfe leaue to goe on in the common practice of theſe abominable euils, is not tranſlated from darkeneſſe to light, he is not made partaker of the vertue of the death of Chriſt, he is not buried with Chriſt by Baptiſme into his death, nor made conformable vnto his death; ſo that it is in vaine to flatter our ſelues with a falſe opinion of our being good Chriſtians, ſo long as theſe things do ſo ſtrongly beare rule in vs, that wee giue our members as ſeruants vnto them ordinarily: for the good man muſt not walke in the counſell of ſinners, nor ſtand in the way of the vngodly.

2. But ſecondly, a godly man muſt preuaile yet further againſt ſinne, euen ſo farre, as not to allow, defend, excuſe, extenuate, and careleſly let paſſe the ſmalleſt knowne ſinne, yea the firſt riſings, and motions of ſinne; but muſt conſtantly obſerue, oppoſe, confeſſe, bewaile, and be humbled for them, before God: for no man can be bleſſed, till hee be pure in heart; and hee that muſt aſcend into the hill of the Lord, and ſtand in his holy place, muſt haue (as cleane hands, ſo) a pure heart alſo, as *Dauid* ſaith. Now the heart is not pure, ſo long as any the leaſt ſin is winked at, allowed, maintained, couered and made light of. Therefore the Apoſtle ſaith, (not alone, that wee muſt not giue our members as weapons of vnrighteouſneſſe to ſinne, but alſo) that we muſt not obey it, no not in the luſts

*2. And the allowance of the leaſt ſinne.*

Math.5.8.

Pſal.24.4.

Rom.6.12, 13.

of it. Now hee that giues way to euill motions in his heart, and makes nothing of them, nor lamenteth and reſiſteth them, doth ſerue ſinne in the luſts of it; as well as hee that ruſheth vpon the groſſe and externall acts of euill vſually, doth giue his members as inſtruments of wickedneſſe. It is therefore apparant, that grace muſt ſo farre change vs, and ſubdue our corrupt diſpoſition, as that wee muſt crucifie the fleſh, with the very affections and luſts, or elſe we are not planted with Chriſt into the ſimilitude of his death, nor can truly take to our ſelues the name, or inioy the priuiledges of men that doe mortifie the deeds of the body. And this is the leaſt degree that will ſerue to intitle a man to the comfort of one that is truly mortified.

2. *The higheſt degree of mortification. To be euer kept from any groſſe ſinne.*

3. Now the higheſt degree that is in this life attainable, ſtands alſo in two things; firſt, in preſeruing ones ſelfe ſo much and conſtantly againſt ſinne, as neuer to commit any groſſe, or palpable ſinne; neuer to curſe, raile, ſweare, lye, deceiue, reuenge, dally, or any other like manifeſt and notorious offence either in word or deed. And Saint *Iames* tels vs, That hee which offends not in word, is a perfect man. This perfection, by the helpe of grace, a godly man may reach to in this life; and O how beautifull and happie a life were it, to goe, euen thus farre, in the ſubduing of ſinne, that one ſhould be wholly and altogether free from all blemiſhfull and reprochfull ſinnes! But a good man may proceed to ſomewhat an higher degree of perfe-

Iam. 3. 4.

ction,

ction, euen to keepe his heart free from any ſettled liking of any euill motion thereof, ſo that he ſhall neuer take any ſtayed or deliberate content in any of the ſinfull inclinations, & diſpoſitions that doe ſtirre in him. I doe not ſay onely not to giue any conſent vnto them, or to yeeld his will to them, but not to haue his imagination ſettledly and deliberately pleaſed and delighted with them; but that hee ſhall preſently quench, reiect, and deteſt them; but to be voyd of all euill motions ariſing from the fleſh, or of all ſudden paſſions within, or of all ſudden delight in them, or of all deadneſſe or backwardnes to good things by reaſon of them; that is, ſo far as I can learne out of Scripture, an higher pitch then that any man can touch it in this preſent world. For ſurely, whileſt we liue, the law of our members will be working, and the fleſh will be luſting, and euery man ſhall finde cauſe to complaine of a body of death; euery man ſhall finde cauſe to ſay, Who can ſay his heart is free? And he ſhall but deceiue himſelfe that ſaith he hath no ſinne.

*To be free from any ſettled liking of an ill motion.*

## CHAP. VII.
### *Shewing the naturall meanes of Mortification.*

1 YOu haue heard how much you muſt needs do in this matter, as alſo how very much you may doe, if you bee not careleſſe and ſlothfull. Now let me ſhew you, by what meanes both theſe degrees muſt be attained, and a godly man muſt paſſe forward, from the former, to the latter. The meanes of mortification are of two ſorts, ſome naturall, ſome ſpirituall, and both are requiſite, if wee purpoſe to kill our luſts; the former muſt make the latter more effectuall, and be helpefull to our good ſucceſſe in them. The one is, moderation in the vſe of naturall delights and contents. The other, diſcretion, in the ſhunning of outward occaſions of euill, though the things in themſelues bee not euill.

*Moderation in things indifferent, a meanes of mortifying ſin.*

2. For the firſt, hee that is not moderate in things indifferent, can neuer preuaile againſt his luſts, to any purpoſe; for at the exceſſe of theſe lawfull things, doe our naturall corruptions begin to take aduantage, and to feed themſelues, and to gather head. He that will hold vnder his luſts therefore, and put them to death, muſt bee ſparing in meate, drinke, attire, ſports, and muſt euen cut himſelfe ſhorter in many of theſe things, then that which he perſwadeth himſelfe (and

(and perhaps alſo truly) that he might lawfully doe, euen of purpoſe to keepe himſelfe, that hee may not bee brought vnder the power of any thing, as the Apoſtle ſpeaketh. We muſt learne of the Apoſtle himſelfe this meanes; for he telleth vs, that hee did keepe vnder his body, and bring it in ſubiection. The corruptions of the ſoule finde great furtherance from the humours of the body, as a man doth find from a good and fit toole or inſtrument: we muſt keep the tooles of ſinne dull, (as I may ſo ſpeake) that ſinne it ſelfe may doe vs leſſe harme by its working. If the body be ſtill humored and pampered, by letting it haue all the eaſe, fine fare, gay attire, ſenſuall pleaſures and paſtimes, that it wiſheth (and that a man can make to appeare lawful and warrantable,) it will not bee kept in ſubiection, it will not be held in order. We are therefore in theſe things to call vpon our ſelues, to bee very temperate. Be a little more meane in thy garments, then thou thinkeſt it abſolutely needfull to be: vſe a little leſſe liberty in games and paſtimes, then thou conceiueſt that in ſtrictneſſe of conſcience thou oughteſt to doe. So I ſay for fare, eaſe, ſleepe; If thou doſt not, from the vtmoſt confines of lawfull liberty, there is but a ſmall ſtep to the border of vnlawfull delights, and ſoone maiſt thou be drawn to ſtep that ſtep, and when thou haſt once tranſgreſſed, thou ſhalt finde it hard to come into the right way againe. He that goes in a riuer, where he knowes that a deepe pit is, will not come ſo cloſe to it as hee

1. Cor. 6. 12.
1. Cor. 9. laſt.

may, but by keeping himſelfe vpon ſure ground a good way off, will bee ſure to ſaue himſelfe from being ouerwhelmed therein. It is much more ſafe, in things of this nature, to keepe our ſelues a good deale within compaſſe, then to ſtand vpon the edge of our liberty (as I may ſo ſpeake.) By abridging our ſelues of ſome thing that we are allowed, wee cannot likely receiue any hurt: by taking all that is allowed, we may ſoone ſlip into exceſſe, and well-neere miſchiefe our ſelues, and by doing all we may doe, ſo ingage our ſelues to our affections, that they will carry vs away, to that wee ſhould not doe. Auſtereneſſe is not neceſſary to mortification, moderation is. To goe wooll-ward, or in haire-cloth, is a fooliſh deſtroying of the body; to go in leſſe coſtly attire then one might, is a due keeping vnder of the body. To make ones ſelfe leane and wanne with faſting, is to tyrannize ouer ones ſelfe; to fare leſſe delicately, and eate leſſe liberally, for the moſt part, then one might, is to preuent the aduantages of ſinne in the body. The hypocrite, often, doth place all his mortification, in being cruel to his body; wherfore he keepes no meaſure this way; and becauſe it is a thing much looked after, and eaſily ſeene, it is a fit thing for an hypocrite, to beguile both the world and himſelfe withall. The godly man doth make his abridging of the body, a furtherance to the cutting off of his luſts: wherefore he is not exceſſiue in his rigour to his body, nor will offer violence to nature, but alone deny her

her that, which ſhee may well ſpare, and ſcants and mints himſelfe in the vſe of his liberty, not as not knowing it, but as knowing how eaſie it is to abuſe it, and by abuſing, to take harme. And thus, by keeping his body in order, hee findes it more eaſie to keepe the minde in frame alſo, which doth much make vſe of (and as ſome thinke follow) the temperature of the body. And let any man vnder heauen be ſo wiſe, as to obſerue himſelfe, and he ſhall finde, that vnleſſe he deny himſelfe ſome lawfull liberty, he ſhall quickly grow ſenſuall: and ſenſuality is an enemie to mortification.

*Shunning the occaſions of ſin, neceſſary to mortification.*

3. A ſecond naturall meanes of mortification is, a careful ſhunning of the occaſions of ſin. Opportunity of time, place, company, and the like, doth greatly incenſe and prouoke corruption: and he that will not, (for euery man in this matter, becauſe it is but naturall, can if he will) denie himſelfe in ſuch things, can neuer preuaile againſt his corruptions. He hath not gone yet ſo farre as nature may goe, and how then ſhould he looke to finde the helpe of grace? The withdrawing of a mans ſelfe from theſe things, is a pulling of the fuell from the fire, and then it wil ſurely goe out. The aduenturing vpon theſe things, doth blow the coles, and adminiſter fuell alſo, and then muſt ſinne of neceſſity, both burne and flame. In theſe occaſions, the ſences haue ſtrong allurements offered vnto them, and they be vehement in their workings, burying the vnderſtanding for a time, and captiuating the thoughts

thoughts to their preſent pleaſing obiects, ſo that a man can thinke of no good thing, that may ſerue to reſiſt bad deſires; and when the ſoule is ſo diſarmed, how ſhould ſinne but preuaile againſt it? He that doth thus hazard himſelfe, thruſts himſelfe out of Gods protection, for he walketh not in his owne place, therefore he can looke for nothing but ruine. Satan aſſureth himſelfe of victorie, when hee ſees men ſo careleſſe of themſelues, and ſo becomes vehement in tempting, (as hope of ſucceſſe incourageth euery one to labour) and then how ſoone is a man foyled? Indeed, the heart hath giuen a ſecret conſent to the deſire of euill doing, ſo ſoone as euer it conſents to aduenture vpon the occaſions of euill doing, and it is but the very guile and diſſimulation of the ſoule, (whereby it is apt to coozen it ſelfe,) that makes one thinke, I will goe where I ſhall meete with ſtrong prouocations to ſinne, but yet I will not ſinne. Now the conſent which was ſecret, and as it were implicite before, ſo ſoone as occaſion and tentation haue ſtirred corruption, growes manifeſt and open, and ſhewes it ſelfe, and ſo a man ſins, when he thought (but he thought amiſſe) that he was reſolued not to ſinne. Betwixt a reſolution to doe a thing, whereby the will doth chuſe, and a reſolution not to doe it, whereby the will doth refuſe, there is a middle kind of action, an irreſoluteneſſe, a ſuſpence, neither chuſing, nor refuſing, but betwixt both. Now this indifferency of the will, is halfe a yea; and hee that makes

halfe

halfe a grant, when none importunity doth preſſe him, will make a full and totall grant, when hee ſhall be (as vpon ſuch occaſions hee ſhall bee) importunately vrged: and it is ſure, that a man neuer doth wittingly put himſelfe vpon occaſions of euill, vntill hee bee at leaſt irreſolute whether to doe it or not. Wherefore euery Chriſtian man muſt be wiſe for his ſoule, and not alone determine to forbeare all things that are ſinfull and flatly condemned; but if hee haue found by his owne experience, that ſuch and ſuch things (in themſelues indeed lawfull) are, to his corruption, ſtrong prouocations to euill; hee muſt alſo determine to deny himſelfe in theſe things alſo. In one word, this direction is ſo neceſſary, that all the labour in the world will not ſubdue ſinne, if it bee not backed with this part of circumſpect walking. For if the heart be hollow, nothing will make it ſtrong againſt ſinne: and euery mans heart is ſo far hollow, as he is willing to play with the occaſions of ſinne.

## CHAP. VIII.

*Shewing two ſpirituall meanes of Mortification: Prayer, and Meditation.*

THeſe are the naturall meanes of mortification, which of themſelues wil repreſſe ſin, and a little abridge it of its liberty of walking abroad; but kill it, of themſelues, without the ſpirituall, they cannot. 1

not. Theſe ſpirituall helpes are foure: Prayer, Meditation, Feare of our ſelues, and Watchfulneſſe. By Prayer, wee get ſtrength from God; by Meditation, we become Gods inſtruments, to worke ſtrength in our ſelues; by Feare and Watchfulnes, we put to vſe the ſtrength which we haue gotten. Firſt then, if we will kill ſinne, we muſt be frequent and feruent in prayer vnto God againſt ſinne; and what particular ſins wee are moſt moleſted with, and had moſt need to beate downe, thoſe we muſt aſſaile moſt often and earneſtly with our prayers. Now when I ſay prayer, I meane prayer, and all the parts and additaments of it. If a man had neuer ſinned, he ſhould need onely petitions and thankeſgiuings; but hauing ſinned, he needs alſo confeſſion and lamentation, to be ioyned with the former, as it were buttreſſes to the wall of the houſe, to make it ſtand ſtronger, and a ſtaffe to a weake leg, to make one goe the more ſtedfaſtly. So all theſe parts of prayer muſt be vſed.

*Frequent and feruent prayer needfull to mortifie ſinne.*

2. We muſt plainly acknowledge, and hartily bemone our ſelues in Gods boſome, for our ſinfulneſſe, and wickedneſſe of heart and life, and with all due aggrauations, and condemnings of our ſelues, muſt lay open before the Lord, the corruptions and vices that we find in our ſelues, confeſſing withal, that we are weake and feeble, and ſlaues to ſinne, and of our ſelues cannot ſubdue them, and ſo, with the heauieſt hearts that we can, lament our miſerable weakneſſe. Looke what *Iehoſhaphat* did, when he heard of the comming

ming of the Lubims and Ethiopians againſt him and his people; the ſame muſt we doe, when we ſee the innumerable troupes of corrupt luſts, that do ſeeke the deſtruction of our ſoules: We haue no might (ſaith that worthy King) againſt this great company that comes againſt vs; neither know we what to doe, but our eyes are vpon thee. So muſt the Chriſtian ſoule ſigh out its complaints before the Lord, often, O I haue no might to ouercome all theſe ſtrong luſts, (and by name ſuch and ſuch) that fight againſt mee daily, and I cannot tell what to doe, but, Lord, mine eyes are to thee. 2. Chron. 20. 12

3. Then muſt hee take to him petitions and requeſts, begging helpe from heauen, crying earneſtly for the Spirit of God to helpe him, (for by the Spirit alone can wee mortifie the deeds of the body) vrging and inforcing vpon the diuine Maieſty, all his comfortable promiſes which he hath written in his Word: (*Sinne ſhall not haue dominion ouer you, for you are not vnder the law, but vnder grace. I will put my feare in their hearts, that they ſhall not depart from me. The law of the Spirit of life in Chriſt, hath freed me from the law of ſinne and death.* And ſpecially, that excellent branch of the new Couenant, *They ſhall all know me, from the leaſt to the moſt, and I will put my law in their hearts, and in their minds will I write them,*) and ſo, ſuing with the greateſt feruency of deſire that he can attaine, ſay, O Lord, performe theſe promiſes: *O let no wickednesse haue dominion ouer me: O make me ſound in thy precepts: O incline mine heart* Rom. 6. 14. Ier. 32. 40. Rom. 8. 2. Heb. 8. 10, 11.

*heart vnto thy teſtimonies,* and not to ſuch a ſinne. When God is thus importuned by the cries and prayers of his ſeruants, hee cannot but ſtirre vp himſelfe, and come and helpe them, and heare the voyce of their prayers when they cry vnto him. When Iſrael felt the oppreſſion of their outward enemies, and cryed vnto the Lord, (as it is often noted in the booke of Iudges) the Lord had pity vpon them, and raiſed them vp a Iudge and a deliuerer: ſhall he not bee much more attentiue to the voyce of their ſupplications, when they cry vnto him, againſt pride, vainglory, luſt, wrath, and thoſe ſpirituall enemies that ſeeke to oppreſſe them? Certainly the Lord will remember, and will vp, and helpe, and ſet them at liberty, whom ſinne and Satan had inſnared.

4. And to the two former muſt bee added, praiſes and thankes for the helpe already receiued. If one finde that hee hath gotten ſome power againſt his ſinne, that hee hath more ability to oppoſe the luſts of it, that hee is ſeldomer ouertaken with any breaking forth of it then before, that he hath been able to withſtand ſome notable tentations to it: in a word, that the force of it, is in any meaſure abated; hee muſt returne with the praiſes of God in his mouth, and triumph in God, that hath helped him ſo farre againſt his ſpirituall foe. The Lord deſerueth praiſe, and lookes for praiſe of his Saints, for treading downe thoſe luſts that riſe againſt them: and it is a ſeruice very pleaſing vnto him, when

when we offer the ſacrifice of thankes. Yea, it doth exceedingly animate our ſelues to this battell, if we take notice that wee haue in ſome degree preuailed, and with the voyce of ioy and thankeſgiuing doe runne before the Lord, and giue away all the praiſe from our ſelues to him. There is nothing can more reioyce the ſpirit of a Chriſtian, then this heauenly ioy will doe. The ioy of the Lord is our ſtrength. Sorrow, when we haue been foyled, is no more auaileable to confirme vs againſt ſinne, then holy reioycing, when we haue ſtood faſt and reſiſted. It is a more ſigne of ſelfe-loue, to grieue for that we are weake, but a greater ſigne of true loue to God, to reioyce in him when hee makes vs ſtrong. Wherefore, as a godly man, if hee finde himſelfe any day to haue yeelded to ſinfull deſires in any ſenſible degree, muſt humble himſelfe, and confeſſe and cry out againſt himſelfe: ſo if he finde that any day he hath not been foyled, but hath been able to repreſſe and deſtroy euill motions, eſpecially if hauing occaſion or tentation, he haue beene ſtrengthened to reſiſt, he muſt then leade his captiuity captiue, and at night ſing a new ſong of praiſe vnto the Lord, and euen ride in triumph ouer his corruptions, boaſting himſelfe in God, and ſetting vp his banner in the name of the moſt High, and with as cheereſull a ſoule as he can, offer vp humble and hearty thankes to his heauenly Father, that hath made him to doe valiantly. The prayers of Gods ſeruants, thus confeſſing their ſinnes, craNehem. 8. 10.

uing

uing power againſt them, bleſſing God for the beginnings of helpe, are weapons ſo mighty through God, that they will wound the ſtrongeſt corruption, and pierce the ſoule of any luſt: and whoſoeuer will begin and continue, thus to reſiſt and purſue his ſinnes, ſhall finde them (as the Philiſtims before *Samſon*) to fly, and fall downe dead before him.

*Holy meditations to mortifie ſinne.*

5. After Prayer, or with it, holy Meditations muſt come in, both to quicken, as alſo to backe it: and amongſt all matter of meditation, againſt particular ſinnes, we muſt accuſtome our ſelues ſpecially to foure generall meditations, that are indifferently and equally forcible againſt euery ſinne. Firſt, of the moſt holy and pure nature of God, how great, wiſe, iuſt, true, mercifull he is, that hee hath an all-ſeeing eye, and an all-hearing eare, in euery place beholding the euill and the good, and pondering all the pathes of the ſonnes of men, that hee hateth ſinne with a perfect hatred, as being contrary to his moſt holy will and Commandements: that he will puniſh it with moſt ſeuere puniſhment, as being the righteous Iudge of all the world, who cannot indure iniquity, nor will hold the wicked innocent: that he is moſt gracious and louing to the penitent ſinner, and will ſpare him as a father doth his child: that hee will keepe all his promiſes, and make good all his threatnings, with all faithfulneſſe, and not ſuffer one tittle of his Word to fall to the ground. In a word, that he is euery way moſt holy, and moſt excellent,

*Of Gods holy nature.*

excellent, and will reward all that ſeeke to him, and obey him; and auenge himſelfe vpon all that ſtubburnely rebell againſt him, and forſake the wayes of his Commandements, to walke after their owne crooked deuices and inuentions.

2. Secondly, we muſt often call to mind the moſt terrible threatnings of God againſt ſinne in generall, and ſpecially, againſt that ſpeciall ſin, which moſt moleſteth vs. How much euill God hath denounced againſt the committers of it; and how much woe and miſerie it hath brought vpon others, and will bring vpon our ſelues, if we take licence to liue in it. Wee muſt conſider ſinne in the euill effects of it, and ſo conuince our ſelues of its vileneſſe, and miſchieuouſneſſe: for God hath from Heauen manifeſted ſo much wrath againſt the workers of iniquitie in generall, and againſt each particular luſt and ſinne that men liue in, that if we could preſſe theſe things vpon our owne ſoules, and cauſe our hearts ſtedfaſtly to beleeue the ſame; wee could not but hate wickedneſſe, and tremble before the Lord, and ſo abate the power of corruption, and euen driue our ſelues out of the euill courſes of ſinne. Wrath and anger, tribulation and anguiſh, ſhall be vpon euery ſoule of man that worketh wickednesſe, vpon the Iew firſt, and alſo vpon the Gentiles. For theſe things ſake, the wrath of God commeth vpon the children of diſobedience: vpon the wicked God will raine ſnares and tempeſt, fire and brimſtone, and ſtorme, that

*Of Gods terrible threats.*

Rom. 2. 8, 9.

Ephes. 5. 6.

Pſal. 11. 6.

Marke 9. 46. shall be the portion of their cup. Their worme neuer dyeth, and their fire neuer goeth out, their

Deut. 27. 26. smoke shall ascend for euermore: And cursed is euery man, that continueth not in the whole Law to fulfill it. So horrible, so grieuous, so intolerable are those things, that God hath menaced in his Word against all the sonnes of *Belial*, and all the workers of vnrighteousnesse, that whosoeuer will euen bind these things to the tables of his heart, and apply them to himselfe by faith, shall stand in awe, and not sinne, and shal find the Iudgements of God so terrible vnto him, as that they will beate downe his corruptions, and make him to feare and depart from wickednesse: for the end of these things is death.

*Of Gods gracious promises.* 3. Thirdly, we must oftē cal to mind the gracious promises that God hath made to those that leaue sin, and the admirable comforts, that both here and hereafter, the God of truth hath vndertaken to reward them withall, that for his sake denie themselues, and crucifie their sinfull lusts. Then shall wee see, how vaine and friuolous the pleasures and profits of sinne are, and by tasting the fruit of holinesse, should bee well inabled, to despise the offers of sin. What comparison betwixt the good we get by doing euill, and the vnspeakeable Ioy of the holy Ghost, and the immortal Ioyes of Heauen? What made *Moses* to set light by the honours and delights of *Pharaohs* Court; but that he considered the rebuke of Christ to be greater riches? What made *Paul* to count al dung, that he might win Christ;

but

but becauſe hee looked to the farre moſt excellent waight of glorie? Wee muſt not ſuffer our ſelues to be forgetfull of the wonderfull benefits, which the Lord will beſtow vpon vs, if in obedience and loue to him, wee can be content to caſt away our ſinfull luſts. He that forſaketh any profit, or credit, or comfort, for Chriſts ſake, ſhall bee rewarded an hundred fold. The man that refuſeth to walk in the paths of the vngodly, ſhall bee bleſſed vpon earth, his ſoule ſhall dwell at eaſe, the Lord will deliuer him out of the hands of his enemies, God will be a Sun and ſhield vnto him, and no good thing wil he withhold from them that walke vprightly. His heart ſhall delight it ſelfe in God, and he ſhall ſee the ſhining of the louing countenance of his Father. His ſoule ſhall be ſatisfied, as with marrow and fatneſſe, and he ſhall become like a watered garden. If man forſake him, the Lord will ſtand for him; and though parents caſt him off, yet God will gather him vp: the Lord will couer his head in the day of battell, the Lord will feed him in the time of famine, the Lord will turne his bed in the time of his ſickneſſe, hee ſhall ſee the face of God in righteouſneſſe, and when hee awaketh, ſhall bee ſatisfied with his Image. O how excellent is the louing kindneſſe of God to them that waite vpon him! they ſhall be abundantly ſatisfied with the fatneſſe of his houſe, and he will make them to drinke of the Riuers of his pleaſure: he ſhall delight himſelfe in the Lord, and God will giue him the deſires of his

heart. Let vs often renew theſe meditations in our ſelues, and ſay with *Dauid*; *O how great is thy goodneſſe which thou haſt laid vp for them that feare thee, which thou haſt wrought for them that feare thee, before the ſonnes of men*! Surely the ſight of this goodneſſe of God, will make the labour of mortification ſeeme eaſie. If thoſe that trie maſteries, be continent in all things, for a mortal Crowne, what ſhould wee bee for an immortall? If the hope of bootie will make a ſouldier hazard his heart-blood, what ſhould we doe in this battell, where the fauour of God, and the Kingdome of Heauen are aſcertained to him that fights and conquers? If the man that is in ſome degree mortified, did often contemplate the felicitie that God hath prouided for him, both preſent and to come, hee would not, he could not faint. Theſe meditations would ſo diſgrace the pleaſures of ſinne, and ſo commend vnto him the reward of pietie, that hee would euen ſcorne to ſerue ſo baſe a thing as ſinne, which giues no wages, but chaffe and dirt; when hee might be intertained in the ſeruice of Chriſt, who (beſides his being ſo infinitely excellent) giues the ioy of his ſaluation to his ſouldiers for their ſtipend. Put your ſelues in mind often, O ye ſeruants of God, of the conſolations of the Word and Spirit, of the Ioy vnſpeakeable and glorious, of the Peace that paſſeth all vnderſtanding, and of the hidden treaſures, which neither eye hath ſeene, nor eare hath heard, nor mans heart conceiued, but God hath prouided for you, by his Grace,

and

and reuealed to you by his Spirit, and will reach vnto you with his hand. If you will reiect the pleasures of sinne which are but for a season, and endure the paines of fighting the good fight of faith: you cannot faint in this battell, if you lend your thoughts to these encouragements, you cannot but account all your labour easie, if you consider the reward and end of your labour.

*Of Christs sufferings.*

4. Last of all, we must much and often ponder vpon the death of Christ: who he was, what he suffered, why, and for whom, with the matter, cause, effect, and end of his sufferings, that so we may worke in our selues a loue and feare of God, a base esteeme of our selues, with an holy sorrow and indignation against sinne. The death of Christ, must be the death of our sinne, and vpon his Crosse must we crucifie these lusts of our flesh, that they may waxe faint and feeble, and bee quite and cleane abolished in vs. Here wee shal see the exceeding hatefulnesse, and mischieuousnesse of sinne; here we shall see how odious it is to God, and how harmefull to our selues. Here we shall see the infinite loue of God vnto vs, and his most gracious readinesse to forgiue and helpe vs. This thought will be most auaileable, to ouerthrow the power of all vngodlines in vs. The Sonne of God, the King of Heauen and earth, was abased and humbled, and smitten, and wounded for our transgressions. They lay heauy vpon his soule, they pressed him downe to the dust of death: He died for vs, that hee

might redeeme vs to himſelfe, and make vs a peculiar people, zealous of good workes. O ſhall wee not abhorre and deteſt that, which was ſo vnſpeakeably grieuous to our Sauiour? Shall we not ſhew our loue to him, in caſting from vs thoſe things, that cauſed him to be a man of ſorrowes, and to haue experience of infirmities? How bitter and tedious was ſinne vnto him, and ſhall it be delightfull vnto vs! How did it make him ſigh, and crie, and groane, and bleed, and ſhall we take pleaſure in it? Shall we not ſhew our ſelues thankefull to him, that was ſo pitifull to vs, that hee had rather himſelfe indure the curſe, then that wee ſhould bee ouer-whelmed with it? Let vs often looke to him whom wee haue pierced; often conſider of his torment and agony, and often renew in our ſelues, the remembrance of his curſed and reprochful death, and weane our hearts from the loue of vnrighteouſneſſe, and make vs conformable vnto his death. We cannot bee bold to doe euill, if wee conſider well, how much euill he ſuffered for our euill doings. Now theſe thoughts (if wee accuſtome our ſelues vnto them, and doe many times ſequeſter our ſelues from all worldly cogitations, to enlarge our hearts in them) will be as a ſword in the throat of our luſts, and preuaile mightily to wound them to the death, and as it were, to let out the heart-blood of them.

CHAP.

## CHAP. IX.

### *Shewing two more ſpirituall meanes of Mortification: Feare, and Watchfulneſſe.*

NOw to theſe holy meditations and prayers, let vs adde alſo an holy feare & miſdoubting of our ſelues, ſuſpecting our owne weakeneſſe, and euen trembling to thinke, that we may bee groſſely ouertaken. Bleſſed is hee that feareth alwayes, for this feare will bee the cauſe of ſafety to him. Whiles a ſouldier feareth his enemie, he keepes his harneſſe vpon him, and wil not diſarme himſelfe, ſo long as he miſtrusteth the approch of an enemie: But ſecurity makes a man lay his weapons aſide, and giue himſelfe to pleaſure, eaſe, and ſleepe, and then if an enemie aſſault him, he is ſoone ſlaine, or put to flight. He that is afraid of falling into ſome deadly ſickneſſe, will eaſily bee perſwaded to looke to his diet, and to take ſome neceſſary phyſicke. Say therefore in thy ſelfe, O if I grow careleſſe, ſinne will quickly grow ſtrong in my weakeneſſe, and quickly raiſe vp it ſelfe againſt me, and doe my ſoule more miſchiefe then tongue can expreſſe! How haue many of Gods Saints beene foyled, that were farre and farre better then my ſelfe? ſhall not their miſery bee my warning? If ſuch Worthies were ouerthrowne and wounded, what will become of me? If I grow fooliſhly bold, and make too

1 *Feare of our ſelues, a meanes to mortifie ſin.*

faire promiſes to my ſelfe: feare leſt one ſhall fall, will keepe him vpright, euen in a very ſlippery way: but ſoone are his feet caught from him, that looketh about, and neuer ſuſpecteth a fall. A moderate doubting of our own ſtrength, will quicken vs to prayer and meditation. This vertuous ielouſie and ſuſpition of our weaknes, will make vs ſhunne the occaſions of ſinne, and ſo preſerue vs in ſafety; when others that are more ventrous, ſhall be ſooner foyled, though they be more ſtrong: when we feare our ſelues moſt, wee pray moſt to God, and moſt truſt in him; and prayer and confidence will keepe vs in ſafety. Indeed, we neuer caſt off this warineſſe, and cautelouſneſſe, till wee bee firſt beguiled with the deceitfulneſſe of ſinne; and when it hath deceiued vs, it will eaſily doe vs a miſchiefe. Looke about, therefore, ſee how thou ſtandeſt inuironed with enemies, ſee what an ill nature thou haſt within thee, what a violent aduerſary without thee. Thou art like a beſieged City, full of traitors, the wiſe men in ſuch a City, will quickly miſtruſt and doubt the worſt; they will euer ſuſpect, that miſchiefe is plotting againſt them, and by fearing, they become carefull to preuent it. There is an exceſſiue feare that infeebles the knees, and weakens the hands, when a man caſts off hope, through feare, and will not perſwade himſelfe that hee can be ſafe by all his indeuours. Courage is gone, when ſuch feare enters; and what ſouldier can doe any thing, when his heart failes? But a moderate feare,

feare, that ſtill cauſeth a man to caſt the worſt within himſelfe, but alone conditionally, (vnleſſe he be very diligent to preuent it:) this awakens courage, and by telling of the danger before, doth call vp the care of the ſoule, to preuent it. Feare was placed by God in the ſoule, as a Watchman or Sentinell, to diſcouer neere-approching dangers: and if wee wake this Sentinell, to keep his ſtanding place, and to hold his eyes from ſleeping, wee ſhall bee ſafe from the danger that will ouerwhelme the careleſſe. Feare of man breeds a ſnare, feare of pouerty, feare of death, feare of diſgrace in the world, puts vs further into the danger; but feare of ſinne, feare leſt wee ſhould prouoke God, wound our conſciences, and ruſh vpon ſuch courſes in our folly, which wee ſhall haue cauſe to rue euer after: this breedeth ſafety, and by this feare, wee ſhall happily fulfill our ſaluation.

2. Laſt of all, wee muſt be watchfull, which will ſurely follow from our being fearefull; for feare will hold the eyes open a great while together. The more waking eyes in an armie, the more ſafety; but if all be aſleepe, all may be ſurprized and killed, afore they be aware. When *Saul*, and all his hoſt were ſeyzed vpon with ſleepe, *Dauid* and *Abiſhai* came into the midſt of the Campe, to the Pauillion of the King, and there it was eaſie, with one blow, to haue diſpatched the King, and diſcomfited the armie. Spirituall watchfulneſſe is as neceſſary againſt

*Watchfulneſſe neceſſarie to mortification.*

1. Sam. 26. 7, 8, 9, 10.

againſt ſpirituall enemies, as naturall wakefulneſſe againſt naturall. When *Samſon* ſlept, then the wicked flattering harlot *Dalilah*, did rob him of his lockes, and of his ſtrength, becauſe, againſt his vow of Nazariteſhip, a Razor had paſſed on his head. The Saints of God bee Nazarites, ſinne cannot put a Razor to their heads, till they fal aſleepe on its knees, till their minde ſlumber, and the eye of the minde winke, they can hardly be drawne to taſte of forbidden delights or profit: but when they are heedleſſe and careleſſe, then is their vow broken, and they thinke not of it; then their ſtrength becomes weakeneſſe, and then the Spirit is driuen from them. O let *Samſon* warne vs, and let vs take heede that our mindes be not rocked aſleepe in the lap of the world! This watchfulneſſe is an attentiueneſſe of minde to all our actions and our wayes; a looking to our hearts, eyes, eares, tongues, hands, feet, and whole man. A due conſidering what corruptions wee are troubled with, what things hurt vs, what doe helpe vs, whether we grow ſtronger or weaker, whether corruptions decay or increaſe, and how our ſoule fareth. A looking to the motions that ariſe within, to the words and deeds that come forth. A marking, what we thinke, ſay, do, whither we goe, to what end, vpon what warrant, vpon what calling, that wee be not found looſe and wandring, and going, wee cannot tell why, nor whither, our ſelues. The ſoule is ſaid to bee awaken, when the eye of the minde is thus obſeruatiue

Prou. 4. 23, 24, 25, 26, 27.

ſeruatiue of it ſelfe; and ſo long as it is thus with vs, the leaſt ſtriuing of luſts is noted, and reſiſted, and ſo the greater diſorders are preuented; but when this obſeruation of our ſelues is abſent, ſinne gets head by little and little, and we find our ſelues in the hands of it, all of a ſudden, and know not how to get out. Wherefore, to all the parts of Chriſtian armour, watchfulneſſe muſt be ioyned: for what good can weapons do to a ſleeping man? and how can a ſleeping body fight, though hee bee neuer ſo well armed? When we forget that godlineſſe is the maine buſineſſe, and that our chiefe worke is, to keepe our ſelues vnſpotted of the world, and walke worthy of the calling whereto wee are called, and ſo ſuffer our minds to bee drawne away with other things, and neuer take care whether the things we doe be good or euill for our ſoules, nor whether they pleaſe God or no, but let the thoughts and words runne at randome, as it were; O how ſoone ſhall we be drawne into ſin, and how quickly will the members that are on earth grow big within vs! Wherefore, as an eye muſt be had ſtill to mutinous and trecherous ſubiects, and they muſt bee obſerued what meetings they haue, to what places they goe, and what countenance they beare; ſo muſt we doe with our ſinnes. The eye of the minde muſt bend it ſelfe to theſe things, and not ſuffer any leſſe needfull matter to diuert it. A man in a ſleepe is little different from a dead man; and a Chriſtian and ſanctified ſoule, if it fall aſleepe

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in a careleſſe neglecting, and reckeleſſe diſregarding of its owne wayes, will behaue it ſelfe for the time but a very little better, then one that is dead in ſinnes and treſpaſſes. Now let your eyes bee alwayes open, and bent vpon your owne wayes, and then you ſhall walke like liuing men indeed. Thus now haue I ſhewed you the beſt meanes I can gather out of Gods Word, to make you proſperous in your ſpirituall battailes. Bee moderate in the vſe of bodily contents: Flie farre from the occaſions of ſinne: Powre forth your hearts often before God in confeſſions, requeſts and Prayſes. Buſie your minds continually, in thinking of Gods holy nature, fearefull threats againſt ſinne, and gracious promiſes to the vpright, and of the bitter Paſſion of your bleſſed Sauiour. Be alwaies fearefull of your ſelues, be alwayes watchfull ouer your ſelues. Theſe things doe, and your ſoules ſhall thriue, and your luſts ſhall die, and you ſhall happily mortifie your members which are on earth, if alone you take another direction with you, concerning the manner of vſing theſe helpes.

## CHAP. X.

### *Shewing, in what manner we muſt vſe all the helpes to mortification.*

*We muſt vſe all helpes to mortification in a good manner.*

FIrſt then, theſe things muſt be done ſeaſonably; we muſt oppoſe our corruptions by prayer and meditation, when they

they begin to ariſe, and vſe all the other meanes againſt ſinne, afore ſinne haue gotten too much head, when corrupt inclinations doe euen begin to ſtirre, and be troubleſome, then muſt wee reſiſt them, then muſt wee flye from the occaſions of increaſing them, then muſt wee reuiue holy feares, and ſtirre vp our ſelues to watchfulneſſe, then muſt wee call foorth holie thoughts, and ſtirre vp holy requeſts; wee muſt not feede on ſuch thoughts, wee muſt not let them lye quietly in the ſoule, we muſt not giue them a little reſt, as it were, a time of truce; for if we doe, they will ſlily ſteale away the delight of our imaginations, and ſo the conſent of our wils, and then ſhall we be faint in reſiſtance, and like enough be foyled. Euery harmefull beaſt is eaſilieſt killed, when it is youngeſt. The Whelpes of a Lion or a Beare, are ſoone and ſafely diſpatched; let them grow longer, they will waxe ſtronger, and cannot be ſlaine without more trouble, and more perill. The firſt motions to ſinne, are like Lyons Whelpes, let them continue a while, they will be as young Lyons, let them haue libertie to get out at the tongue, they will prooue ramping and roaring Lyons. Inſtance in fleſhly luſt: When a motion that way firſt ariſeth, oppoſe it by prayer and meditation, it is ſoone quelled, and dyes. Let a man content and pleaſe his fancy in that motion, and nouriſh the deſire, by being ſatisfied in it, and at laſt giue way to ſome wanton words, and ſome degrees of dalliance, his prayers will not be auaileable, vnleſſe

*Seaſonably.*

vnleſſe they be very feruent, and then hee ſhall hardly be able to pray feruently. We muſt bee wiſe therefore, and quench the fire, afore it haue taken the beames and rafters, and bee flaming forth out of the roofe of the houſe.

*Conſtantly.*

2. Secondly, we muſt be conſtant in fighting againſt ſinne, euen day by day, and houre by houre without intermiſſion. If we giue it truce for a day or two (as it were, a putting of the Canaanites to tribute only) it will recouer ſo much ſtrength, as after, we ſhall far more hardly keepe it vnder, yea, it will goe neere to make vs tributaries. A grieuous ſore muſt bee dreſſed euerie day, and euery day haue new tents and plaſters applied to it; if it bee neglected one or two dayes, it will be the worſe for it, perhaps a week or a moneth after. We muſt make it our chiefe worke to be warring againſt ſinne; we muſt not onely skirmiſh againſt it occaſionally, but fight againſt it purpoſely. There is no buſines ſo much concernes vs, as this of mortification; it ſhould bee ſet before our trades, and our ſtudies, and food, and our ſleepe, and all the things of this life: wee muſt follow it, as the Day-labourer doth his labour, day by day; and we muſt giue our ſelues no leaue to make a loytering day: yea, wee muſt bee conſtant in holding out to oppoſe ſinne, though we may find but ſmall ſucceſſe at firſt. The Iſraelites fought againſt *Beniamin* the third day alſo, though they had loſt two battels before. We muſt not ſuffer our little preuailing to diſ-harten vs, but pray againe, and againe me-

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ditate, and ſet the battaile in array againe, for all our loſſes. What ſaith *Dauid* to *Ioab? The ſword deuoureth on both ſides; let not this thing trouble thee, but make the battell more ſtrong againſt the Citie, and ouerthrow it.* So muſt wee encourage our ſelues againſt ſinne: Great Captaines haue continued the ſiege of a Citie for many yeeres together, though they haue loſt many men, & ſpent much money, and ſeemed little to preuaile. We muſt reſolue to continue this ſiege ſo long as wee liue, and to make hot aſſaults vpon our corruptions daily, though ſometimes we ſeeme to our ſelues but to loſe our labour; and he that holdeth out the combate, ſhall conquer. 2. Sam. 11. 25.

3. Thirdly, we muſt vſe order in our ſpirituall warfare. It is diſcretion in a Captaine, to begin his conqueſt in the fitteſt place, and to know which enemy to deale againſt firſt. We muſt in the firſt place, and with the chiefe care, oppoſe our chiefe ſinne. In inuading the Country of an enemy, it is wiſdome to begin firſt with the weakeſt; but in inuading ſinne, wee muſt begin with the ſtrongeſt luſt firſt. That corruption to which, in regard of bodily temper, or cuſtome, or place, or ſtate of life, a man is moſt ſubiect to, that he muſt firſt, and moſt reſiſt and weaken: for if the greater ſin be ſuffered, the leſſe will ſhelter themſelues vnder it. Take the Generall of the Armie, and the whole hoſt will be diſcomfited: if he ſcape away, he will wage more ſouldiers, and make more worke. *Achitophel* counſelled to kill *Dauid*, and then ſhould all the people 2. Sam. 17. 2, 14. *Orderly.*

ple returne in ſafetie. It is good counſell the holy Ghoſt ſaith, that is, commodious. *Huſhai's* wordes were ſet out with more flouriſhing ſhewes; but *Achitophel* gaue the ſounder aduice for *Abſaloms* profit. Lo, the King of our luſts muſt be ſmitten, then ſhall the victorie bee eaſie againſt the reſt. He that ſets not himſelfe againſt his moſt beloued ſinne firſt and moſt, doth but preuaricate (as they terme it) that is, obiect in ieſt againſt other ſinnes, he ſeemes to fight with ſinne, but he is not in good earneſt. Til the Lord did ſmite the firſt-borne, *Pharaoh* would neuer yeeld to let Iſrael goe. We muſt kill the firſt-borne, elſe ſhall wee neuer pull our neeks from vnder the yoke of ſpirituall bondage. Know therfore, what is the chiefe corruption of thine heart, whether it be pride, ſullenneſſe, carnall ſorrow, anger, reuenge, luſt, worldlines, deceite, or whatſoeuer elſe. Conſider what ſinne is moſt common in men of thy calling, ranke, age, condition temperature. Conſider what ſinne thou haſt moſt delight in, & moſt profit from, and are in thy carnall inclination, moſt willing to follow, and moſt loth to leaue. Now hauing found this, here begin thy warfare, here continue it with moſt heate and earneſtneſſe, make all expedition, without all delayes, to cut off this member on earth, and vſe all diligence, and all conſtancie, to pull out this eye of the fleſh. What euer conqueſt thou ſeemeſt to get in other matters, Satan will ſoone draw thee captiue againe, if this ſinne remaine vnmortified. An enemy that

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ouer-runnes a Countrie, and leaues ſome principall Forts vntaken, vndemoliſhed, is as ſoone beaten out, as he got in: ſo hee that on a ſudden begins to turne godly, and ſeemes to make a conqueſt of many diſorders, but leaues the chiefe Fort vnpulled downe, ſhall ſoone loſe more then he hath gotten, and cauſe his latter end to be worſe then his beginning, becauſe hee had not truth in the inwards, nor was taught wiſdome in the ſecret of his heart. Begin therefore at the right end.

4. And laſt of all, vſe all the meanes thou vſeſt againſt ſinne ſpiritually, and in faith, not depending vpon the things done, nor vpon our owne worth or ſtrength in doing, but vpon the Spirit of God, and his bleſſing for ſucceſſe. We muſt looke vp vnto God for the fruit of all his ordinances, and of our labours, promiſing our ſelues good ſpeed, but from God, not from our ſelues. In his ſtrength we muſt be ſtrong, performing all the things that hee commandeth in obedience, but ſtill acknowledging, that without him we can doe nothing. The Lords ſouldiers muſt make mention of the name of the Lord their God, and ſay, Through him we ſhall doe valiantly, and he will tread downe our enemies vnder our feete. Our feete muſt tread them downe, but God muſt tread them downe with, and vnder our feete. Therefore the Apoſtle, before he ſets downe any part of the Chriſtian Armor, begins his directions, and makes entrance thus: Finally, my Brethren, be ſtrong

*Spiritually.*

*Epheſ. 6. 10.*

in the Lord, and in the power of his might. We must be ſtrong, but not in our owne ſtrength; we must be powerfull, but not in the power of our owne might: He that rayſed vp Chriſt from the dead, muſt quicken our mortall bodies by his Spirit that dwelleth in vs, ſaith the Apoſtle. This is the moſt important conſideration of all the reſt in the point of our ſpirituall warre, to know whence our ſucceſſe, and ſtrength to get ſucceſſe, and all, muſt come; that ſo we may bee full of aſſurance to preuaile, not through the ſufficiency that is in vs, or the excellencie and prayſe-ableneſſe of our endeuours, but through him that inableth vs. It muſt bee a power by meere and free Grace, created in vs, continued in vs, renewed in vs, by which wee muſt oppoſe our ſelues to theſe deadly enemies of our ſaluation. Let the Chriſtian bee as full of hope, yea, aſſurance, as is poſſible, but let him build his hope and aſſurance without himſelfe, euen vpon the meere fauour and goodneſſe of God, that hath promiſed to fight for vs. The vſe of ſpirituall meanes thus ſpiritually, is the mortifying of the deeds of the body by the Spirit. And thus we may ſay to our ſelues aſſuredly, as *David* to that Philiſtian Champion, *I come againſt thee in the name of the Lord God of Iſrael, and we ſhal preuaile againſt you, for God will giue you into our hands.* Thus I haue informed you of the moſt pertinent things that you ought to know, for your better helpe in the worke of mortification; the degrees of it; the meanes of it; and the manner of doing

Rom. 8. 11.

1. Sam. 17. 45, 46, 47.

doing it. Now I will make ſome vſe of all, and ſo conclude.

## CHAP. XI.

*Containing the firſt vſe of the point, for examination of our ſelues in regard of the time paſt, how we haue performed this dutie.*

FIrſt then, I muſt make bold to require euery one of you to examine himſelfe, whether hee hath thus fought againſt the luſts of his fleſh to crucifie them, yea or no? The Lord hath ſounded the Trumpet to battaile, and as a Generall, hath giuen the ſignall; haue you prepared your ſelues, and been forward to fight like good and valiant ſouldiers, or haue you not? When ſuch a point as this, concerning our dutie, is taught, wee can neuer apply it with fruit vnto our ſelues, vnleſſe wee begin thus to ſearch and inquire into our ſelues, how we haue performed our dutie. No ſound humiliation, no true comfort, will ariſe to the ſoule from hearing the Word of God, vnleſſe we conſider our owne wayes, and rightly informe our ſelues of our carriage, in what ſort we haue practiſed that, that God hath enioyned vs. This dutie, you ſee, is plainely inioyned, many ſound reaſons doe confirme it, many euident texts doe bind our conſciences vnto it.

*Vſe 1. To examine our ſelues whether we haue mortified ſinne, yea or no.*

Gods will is manifeſt, wee ſhould therefore demand of our owne ſoules, Haue I been obedient to theſe commandements, or haue I not? Haue I been carefull of doing Gods will, or haue I not?

2. Many men remaine ignorant of their owne eſtates, and liue in the continual neglect of good duties, and yet perceiue not their owne faultineſſe, becauſe they neuer take paines to look vnto their wayes, and to doe that, that *Dauid* ſaith, would clenſe their wayes, euen to take heed vnto them, according to the Word of God. There be a number, which pleaſe themſelues in a good opinion of themſelues, and take it for granted, that they be good Chriſtians; when indeed they are nothing leſſe then that, for which they doe account themſelues; and the cauſe of this miſtaking, is ignorance and heedleſneſſe, either they know not what is the dutie of a good Chriſtian, or they neuer aske of themſelues, how they haue diſcharged that dutie. We haue done our beſt, to helpe you againſt ignorance in this matter, and to make you ſee plainely what you ſhould doe. We are now to perſwade you to help your ſelues againſt careleſneſſe, by trying your ſelues at the true touchſtone, that you may rightly diſcerne of your owne eſtates, and not bee guilty of negligent omiſſion, without knowing it. I pray you Brethren, what ſhall it profit your ſelues, to call your ſelues after the name of Chriſt, if you haue no good aſſurance, that that honourable Name doth of right appertaine vnto you? It is eaſie to clothe ones ſelfe with the outward habit

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of true Religion, and to put on the garments of externall profeſſion of piety: but all theſe muſt be pulled from vs at laſt, we muſt be ſtripped of formes and ſhew, and found to be ſuch as we are indeed, and not ſuch as wee haue barely appeared. If thou haue carried the name and face of a ſouldier of Chriſt Ieſus, and yet haue not fought for him according to the militarie oath and Sacrament, wherein thou haſt tyed thy ſelfe vnto him, he will giue thee no prayſe, nor no wages, for hauing abuſed his name and his colours, and made a faire ſhew to no purpoſe.

3. Wel then, Brethren, it is altogether needful as to doe, ſo to know whether wee haue done the part of good ſouldiers; and this wee cannot know aright, vnleſſe wee doe well conſider of our ſelues. The ſoule of man is farre in loue with it ſelfe, and will ſoone iuſtifie it ſelfe without cauſe, and beguile it ſelfe with vaine words, ſaying, I haue not ſinned, when he hath ſinned; and, I haue done my dutie, when I haue not. *Saul* boaſted, that he had gone the way which God had ſent him to, and done the work which God had ſet him about, and would not be conuinced by the bleating of thoſe Sheepe, and lowing of thoſe Oxen, that ſhould haue been paſt bleating, and paſt lowing, if hee had done according to his ſayings: yet hee did but coozen himſelfe with a verie falſe conceite. Many a man ſpareth his luſts and corruptions, and they bleate and low in the eares of all men, and yet themſelues will not heare them ſo, as to bee driuen from 1. Sam. 15.

a fond conceite of themselues, that they bee mortified men indeed. Wee see how easie it is for a mortall and corrupt man, to entertaine a good opinion of himselfe without ground. But now let mee bee bold to vse the words of the Apostle in another case, let no man deceiue his owne selfe, and be not deceiued; for God is not mocked. How is it then, my Brethren? Be you mortified men, or be you not? Know well what this thing is, afore you say, you are mortified, or the contrarie. A wanne countenance, a look cast downe, niceneſſe in some externall formes of diuine Seruice, a rough censuring of others, a busie finding fault with euery man, austeritie of carriage, and sowre censoriousneſſe, these are not points of mortification; it is the killing of our owne sinnes, by the power of the Word of God and Prayer. It is to feare our selues, and watch ouer our selues with such vigilance, till wee haue been able at least to forbeare the practice of grosse faults vsually, and the allowance of all, it is this, I say, that is meant by mortification.

4. Now let me examine each of your soules in Gods stead. What paines hast thou taken, and doest thou take, against thy secret and most beloued Lusts? What Prayers? What Meditations? What feare? What care? What watching? What abridging of thy selfe? What circumspection hast thou vsed to make sinne dye? What cost and toyle, as it were (for without cost and toyle, warre can neuer bee maintai-

maintained) haſt thou been at, in warring againſt the enemies of God, and of thine owne ſoule? Where be thy victories againſt pride and vaine-glorie, againſt enuie and reuenge, againſt wrath and bitterneſſe, againſt luſt and wantonneſſe, againſt worldlineſſe and couetouſneſſe, againſt guile and deceite, and the other troope of luſts that doe ſwarme in the liues of men? Shew me ſome of theſe ſinnes lying dead at thy feete, or bleeding, and ready to die, much mangled, and much wounded. Where are thy heapes vpon heapes, as once *Samſon* ſaid, ſeeing thy weapons are farre ſharper, then the Iaw-bone of an Aſſe, that hee was driuen to make a weapon of? Thou profeſſeſt to bee a Chriſtian, that is to ſay, a ſouldier of Ieſus Chriſt our Lord: Goe to then, if thou wouldeſt be counted a valiant and a good ſouldier, canſt thou ſay of thy ſelfe, as they ſang of *Dauid* once; *Saul hath ſlaine his thouſand, and Dauid his tenne thouſand?* At leaſt, Canſt thou bring mee to one *Siſera*, whoſe head thou haſt pierced, and made to lye groueling vpon the ground before thee? Brethren, conſider whether you haue done any ſuch ſpirituall exploit, or no, and thinke not well of your ſelues without cauſe. It is not vſing bigge words, and making frayes, that makes a good ſouldier, but killing the enemies of the Prince. What one or more of theſe mortall foes of God, and of thy ſoule, haue loſt their liues by thine hands? A man may, if hee will, know whether he haue killed his ſins,

yea or not. It is not ſo ouer-hard to find, whether ſinne haue receiued its deaths wound, by our skilfull and valiant vſing of the ſpirituall weapons, wherewith Chriſt hath furniſhed vs; or whether it yet doe walke healthily, liuely, and at libertie within vs. I ſay, this is not ſo hard a thing to find, but that wee may find it, if wee will not wittingly beguile our owne ſelues.

## CHAP. XII.

*Containing the ſecond vſe of the point for humiliation of them, that haue not performed this dutie at all, or not in due meaſure.*

*Vſe* 1. *The careleſſe reproued, and humbled.*

AND in the next place, ſo many as haue been negligent in this warfare, muſt ſuffer themſelues to bee reprooued, and to bee humbled by reproofe: for which purpoſe you muſt know, that there are two degrees of offending in this matter. There are ſome that haue no care at all to kill ſinne, but rather ſtriue to ſaue it from death. There are others that haue too little care.

2. Among thoſe that goe for good Chriſtians in their owne eſteeme, there are many that count it enough to keepe themſelues from the blame and ſhame of ſuch crimes, as the world condemneth; though they neuer warre againſt the

the luſts of their heart, and the inward corrupt affections of their euill ſoules, and the inordinate motions of their owne minds. Alaſſe, this is to take ſinne priſoner a little, and to keepe it aliue for a ranſome; this is not to kill it, this is far from mortification. There are ſome that content themſelues in a few things to walke orderly, but for other faults, they excuſe them, and defend them, and ſooth them, and keepe them warme, and ſo fight for ſinne, and doe not fight againſt it. There bee ſome, that if to ciuill righteouſneſſe, they adde a forme of pietie, comming to Church at times appointed, receiuing the Sacrament, when others doe, ſaying their prayers morning and euening, and now and then reading a Chapter in the Bible; if, I ſay, they doe thus much, they count themſelues excellent Chriſtians, though they neuer did know what it meant, to bee in fight againſt their owne diſtempered luſts and affections, nor euer took any paines in that kind, wherein mortification conſiſteth. There are ſome, that if they can outſtrip the common ſort a little, and keepe a courſe of religious exerciſes in their families, and flocke to heare good Sermons, and then bee hot and ſharpe againſt Biſhops and Ceremonies, and crie out againſt the faults of the times, and blame Magiſtrates and Miniſters, and euery mans faults, with a great ſtorme of words, that then doe count themſelues Standerd-Bearers in the Campe of Chriſtians, whereas they are not able to ſhew any ſinfull luſt and affection mortified

fied in them, whereas they neither ſee nore care to ſee nor reſiſt the wrath, pride, enuie, bitternes, worldlineſſe, vnmercifulneſſe, contempt of their brethren, and other foule vices, wherewith their liues are made to ſtinke in the noſtrils of all that can ſmell any thing.

3. All theſe, my Brethren, all theſe, whatsoeuer they may ſay and dreame of themſelues, bee vnmortified, and voyde of ſanctitie. And whoſoeuer amongſt you is ſuch an one, we aſſure him, that Chriſt will neuer acknowledge him for a good ſeruant, nor crowne him as a good ſouldier. Whatſoeuer man he be, of what wit and learning ſoeuer, of what tongue and ſpeech ſoeuer, of whatſoeuer forwardneſſe in religion otherwiſe, and of whatſoeuer ſtrictneſſe in outward matters, if the corrupt luſts of his heart lye quiet within him, if the foule vices which originall ſinne haue planted in him, doe liue at peace within his ſoule, and hee neither obſerueth nor bewaileth, nor ſubdueth them; I dare boldly ſay, that man is but a whited tombe, and a painted ſepulchre. Many men pleaſe themſelues much, becauſe they haue a quarrell to other mens faults: but deale blowes as freely that way as thou wilt, if thou doe not ſtrike as fiercely at thine owne members, thou art no better then *Iehu*, though in thy wrath againſt others, thou ſheweſt as much furie, as did *Iehu* in his marching againſt *Ahab*, and as much (as thou counteſt it) zeale, as hee did againſt *Ahabs* Family, and *Baals* Prieſts.

4. But

4. But there are ſome of Gods Saints that fight in this battaile, but with a very faint hand, purſuing their luſts, as Iſrael did the Philiſtims, when *Sauls* raſh oath had made them almoſt to ſtarue themſelues for hunger, as it were, with a languiſhing foote and hand. They ſet againſt ſinnes, ſometimes, but not often, not continually; they doe not count it the maine matter, as ſouldiers doe, and let all other things giue place to that: they are more eager againſt the faults of others, then againſt their owne faults, though ſome paines they take this way too. They ſee ſome corruptions, and reſiſt; but they are not diligent enough, in ſtriuing to find out all their euill inclinations, and to ſet againſt them. I know not how you may better find it, then words can expreſſe it, but they fight againſt many ſinnes, but by the halues. Hence it comes to paſſe, that they doe catch many wounds, and breake out diuers times, into many ſuch words and deeds, that doe both blemiſh them, and vexe them much, and yet they cannot take warning, but becauſe other things doe diuert them from the ſtudie of mortification, they grow ſlacke and remiſſe againe. Doubtleſſe, my Brethren, he that behaues himſelfe coldly in this fight, is but a weake Chriſtian, whateuer knowledge he haue gotten, and whateuer name of forwardneſſe he hath attained. And ſure, many that are of great note, becauſe they can ſpeake well, are yet hereby proued not to be ſtrong men, but euen babes in Chriſt at beſt: for alaſſe, how farre are they from

1. Sam. 14. 24.

from hauing put to death pride, paſſion, enuy, luſt, worldlineſſe, and other corruptions; yea, how much and often doe theſe ſinnes preuaile againſt them? O, let vs ſee our weakeneſſe in this: for not as wee know and can ſpeake, ſo is our goodneſſe, but as wee can mortifie the members that are vpon the earth. It is not brauery of ſpeech that makes a good ſouldier, but the blood of his enemies falling before him.

5. Now therefore to both theſe neglecters of mortification, to him that neglects it altogether, and to him that neglects it very much, let me turne my ſpeech as ſharpely as I can, but differently according to their different offences. To thee that ſatisfieſt thy ſelfe, in keeping ſinne a little cloſe, or at beſt, a little vnder, and to thee, that makeſt a formalitie in Religion thine vtmoſt mortification, and to thee that makeſt a little flaſh of heate againſt thoſe, that thou calleſt the corruptions of the times, the higheſt degree of thy ſtriuing againſt ſinne, giuing not truce alone, but peace, to pride, vanity, earthlines, idleneſſe, bitterneſſe, reuenge, and other like ſinnes; thou art but an errand diſſembler, I pray thee know it, and I pray thee be aſhamed of it. If thou commeſt to the Word, and it doe not ſhew thee the foule ſinnes of thine heart, and make thee ſtriue againſt them: If thou prayeſt with others, or by thy ſelfe, and thy prayers doe not procure light to ſee, and ſtrength to ouercome thine owne inward corruptions;

beleeue

beleeue it, what-euer thine owne ſelfe-loue, or the falſe opinion of others may tell thee, thou art but an hypocrite. O, now take it to heart, and be grieued and aſhamed, that thou haſt all this while liued in ſhew a Chriſtian, indeed a Gentile; in ſhew a child of God, indeed a child of the deuill; in a ſhew an heyre of Heauen, indeed an heyre of perdition.

6. And all you that haue been ſomewhat carefull of mortification, but that ſomewhat hath been farre too little, and therefore you find your luſts yet verie ſtrong within you, becauſe your paines hath not been verie earneſt and conſtant to ſubdue them, I pray heare, and receiue reproofe. What meane you to deale ſo fooliſhly for your ſelues, ſo vnthankefully with God? What meane you to liue liues ſo vncomfortable and diſtracted, ſo vnheauenly, ſo vnhonourable, when you might gaine comfort, ſettlednes, honour, and a little heauen to your ſelues by mortification? For the moſt part, your ſharpnes vnduly againſt other men (ſometimes for theſe things that be faults, and ſometimes alſo for thoſe that be not) is the chiefe cauſe of your remaining ſo much vnmortified, becauſe you fight too much abroad, therefore you fight too little at home, and loſe ſo much at home. What, meane you to bee many maſters? What meane you to be teaching euerie bodie, more then your ſelues? What meane you to be prying into your Gouernors, & your neighbors, & euery body but your ſelues? and by being buſie-bodies in other mens matters,

matters (as it moſt times fals out) to hinder the thrift of your owne ſoules? Fault-finding abroad is one of the greateſt enemies to mending of faults at home. Now, I ſay, what meane you to deale ſo fooliſhly for your ſelues, as to keepe ſo much adoe about that, that leſſe (if at all) concernes you; and to bee ſo remiſſe in your owne boſomes, that your owne ſinnes bee as ſtrong as other mens, and perhaps, ſtronger, though you ſee them not? What, to bring water to quench another mans houſe, when thine owne doth burn as faſt as his? And now why doſt thou deale ſo euill with the Lord thy God, as not to purſue theſe enemies to death, which hee hath giuen thee to purſue? Thy chiefe worke is, to mortifie thine owne ſinnes. Hath God promiſed thee comfort here, and glorie hereafter, if thou wilt crucifie thine owne luſts? Hath hee called thee to be his child, inroled thee into his booke, giuen thee the earneſt of his Spirit, and the pay of ſome preſent Ioy in hope, and all this to hearten thee, in cutting off the members vpon earth, and wilt thou be ſtill ſo careleſſe in it? O, now humble thy ſelfe before the Lord, and be greatly ſorry, that thy luſts bee yet ſo ſtrong within thee. God ſent a Prophet to Iſrael to chide them, for that they had not deſtroyed the Canaanites, according to his Commandement, by the hand of *Moſes*, and they finding themſelues guiltie, lift vp their voyces, and wept, and the place from thence was called Bochim, that is, The place of weepers. I come in Gods name to reproue

Ioel 2.1,2.

reproue thee, for that thou haſt not with due care rooted out the euill brood, the naturall inhabitants, as it were, of thine owne euill heart; now therefore at leaſtwiſe bee humbled, and mourne for this thy careleſneſſe.

## CHAP. XIII.

*Containing the third vſe of the point, an exhortation to reforme the former negligence hereafter.*

BVt let it not ſuffice you to be ſorrie for your faults a little for the preſent, make your humiliation ſo thorow and ſound, that it may bring forth reformation. All you that haue hitherto gone along in your ſins without any care at all to mortifie them, now bee intreated to buckle on your harneſſe, and to learne to fight. It will not ſerue the turne for your ſoules health, that you repreſſe your ſinnes from breaking out ſcandalouſly to the eye of the World. It will not ſerue the turne; that you caſt out ſuch faults from your liues, as would ſcarce be tolerated in Heathens; you muſt fight againſt all ſinnes, inward ſinnes, ſecret luſts, hidden corruptions, and thoſe that moſt men count nothing; you muſt fight againſt the ſinnes that are moſt deare to you, and that you haue loued beſt, and followed moſt, and that Nature makes you moſt vnwilling and vnable to reſiſt; you muſt fight

*Vſe. 3. Exhortation to more diligence.*

fight against the ſinnes of your owne age, and your owne conſtitution, and your owne eſtate, and your owne condition.

2. Now, I pray you, ſet to the workes, learne of God to know your right enemies, and to fight againſt them. Bee not afraid, becauſe wee talke of fighting the fight ſhall be without danger, for in this caſe the onely perill is, not to fight. In other battailes, he that runs away, doth often ſcape better, then he that ſtands to it: but in this battaile, whoſoeuer flyes, dyes, and hee alone eſcapeth with life, that fights it out to the laſt. It is a noble quarrell, to fight for life and libertie againſt a meere vſurper, that hath no manner of title, and yet would make you ſlaues. Sin hath none intereſt to you; the Deuill is not your Creator, that hee ſhould make himſelfe your your Prince and your God. Theſe luſts againſt which we exhort you to fight, they are the deuils armies or garriſons, by which he holds you downe vnder his moſt vniuſt and tyrannical gouernment. O, rebell, rebell againſt the deuill, kill his Garriſons, ſet your ſelues at libertie. Fight againſt worldlineſſe, enuie, malice, pride, hypocriſie, wantonneſſe, wrath; fight againſt them; reſolue, that thou wilt neuer bee made a drudge by them, as thou haſt been; that they ſhall not haue the command of thine heart, and thy tongue, and thine hand, as they haue had, but that now through the Grace of God, thou wilt caſt away all theſe things. How thou ſhouldeſt fight, I haue ſhewed thee before: remember

ber those directions, and vse them, and bee happie. O that any reasonable man, much more any Christian, should be so base-minded, and of such a seruile disposition, as to bee content to make himselfe a slaue to any wicked passion, to any sinfull lust, to any filthie vice, to any of the deputies of the Deuill, that rule for him, and vnder him. What say you, men and brethren, will you now set in to fight in good earnest, against all your sinnes? If you will, the Lord be with you, the Lord assist you, the Lord beate downe your foes before you, and we blesse you in his Name, in whose Name we haue exhorted you. If you will not, then hardly liue and die in thraldome for euer: for without this fight, there can be no libertie.

3. But now to those that haue been slacke and careless in this dutie, let mee sound an alarme, as the Priests with the siluer Trumpets in the Law, to reuiue their spirits, and put new hart into them, that they may with more zeale, and better courage, addresse themselues to this most honourable warre. Now, my Brethren, giue more diligence to the mortifying of your earthly members, and let nothing daunt you, or withdraw you from this battaile. Remember the words that *Ioab* spake to *Abishai* his brother, and make vse of them for this purpose: Let vs play the men for our People, and the Cities of our God, and let the Lord doe that, that is good in his sight. It is not for your Countrey, and for your Countrey-men that you fight, but for

Numb. 10. 9.

2. Sam. 10. 12.

your owne immortall ſoules that you muſt play the men; and here the battaile is not yours, but Gods; and the ſucceſſe is not doubtfull, but moſt certaine. Nothing can affoord thee more comfort, then a conſtant reſolution in this fight; nay, without ſuch reſolution, nothing can afford thee true comfort. By this thou ſhalt ſhew and know thy ſelfe to bee a true Chriſtian, and procure to thy ſelfe an eternall Crowne of glorie. Remember the equitie of the cauſe, the neceſſitie of the warre, the fruit that ſhall redound from it, and the certaine aſſiſtance, acceptance, and reward, that God himſelfe will afford thee from Heauen. That proſperitie that thou haſt already met with in this warre, hath done thee more good, then all the world beſides can doe. Wouldſt thou for a World be in the ſame ſeruitude, which once thou waſt, before thou tookeſt in hand the mortifying of theſe earthly members? More diligence ſhall bring thee a fuller victorie; and a fuller victorie ſhall bring thee larger conſolation.

4. All that hot breath which men do ſpend, rather in blaſting the names, then healing the faults of their Brethren (when they are bitter and tart in iudging and condemning them) will be no whit at all beneficiall to themſelues; nay, neither themſelues, nor others, are the better for this warring. Turne your edge another way, and enter freſhly into the fight againſt your owne ſinnes, and let other men alone. Indeed in this warre, as in the naturall, euery one muſt

bee

bee ready to lend aide, by ſeaſonable admonitions, vnto his fellow-ſouldiers alſo, but the maine worke is, to make good each his owne ſtanding, and to repell the enemies which himſelfe is moſt aſſailed by. What words ſhall I vſe to perſwade you to this dutie? Your Captaine is Chriſt Ieſus; your fellow-ſouldiers are all the Saints on earth, and the Saints in Heauen haue all giuen you an honourable example of fortitude and conſtancie; and your enemies be baſe Rebels, and vile Run-awayes. March on then valiantly, and vnder ſuch a Captaine, with ſuch fellow-ſouldiers; againſt ſuch aduerſaries, be ready to ſpend your vtmoſt endeauours. You haue but three enemies, that ſeeke to keepe you out of Heauen, and the other two may doe you ſome trouble, but hurt they can doe you none at all, if you keep the fleſh downe, and put to death theſe members vpon earth. All the wicked men on earth, and all the wicked Feinds in Hell, cannot make vs guiltie of one euil word, or one euil thought, further then the corrupt fleſh within doth take their part, and ioyne with their temptations and ſollicitations. Theſe be the traytors that betray vs vnto Satan and the World. O, therefore vſe them as traytors, purſue them, apprehend them, execute them. And ſo much for thoſe, that in trying themſelues, ſhall bee found either wholly, or in great part careleſſe of this worke.

## Chap. XIV.

*Containing a conſolation and encouragement to thoſe that haue been, and are painefull in the dutie of Mortification.*

*Vſe 4. Comfort and incouragement to all truly mortified men.*

THere are alſo ſome, I make no queſtion, which haue done the office of valiant men, and can looke vpon the carcaſſes of ſinnes, as *Samſon* did once of the dead Philiſtims. This worke, I know well, hath prooued painefull to them. It is a tedious buſineſſe to fight againſt the things that corrupt nature loueth ſo well. But as any dutie that God requireth, doth ſtand vs in more labour, ſo ſhall it affoord vs more comfort here, and more bliſſe hereafter. He that hath begun the worke of mortification ſo farre (as I told you before, in ſpeaking of the firſt degree of it) that now thoſe ſinnes which once raigned in him, are put downe from their regencie; and thoſe corruptions that once hee was a ſlaue vnto, are now depoſed from their throne, as it were, and doe ceaſe to command in his members, as once they did, hath much cauſe to reioyce in the ſaluation of GOD, although hee find theſe luſts ſtill ſtriuing, and labouring to recouer their ancient ſoueraigntie.

2. It is certaine, that the Spirit of GOD doth rule in him, in whom ſinne hath ceaſed to

to rule. Euerie man is vnder the command of the fleſh, or of the Spirit: euerie man is ſubiect to the Lord, ruling in him by Grace, or to the Deuill ruling in him by luſt. Satan is a verie ſtrong man, and our owne luſts are his weapons, none can bind this man, and caſt him out: but the Spirit of ſtrength, of which Saint *Iohn* ſaith, Stronger is he that is in vs, then hee that is in the world. 1. Iohn 4.4. Wherefore if any man that was once vnder the yoke of wrath, luſt, reuenge, couetouſneſſe, or any other vile affection, doe find now, that by feruent prayers to God, by the power of the Word in holy meditations applied to him, and by vertue of the death of Chriſt, and other like ſpirituall meanes by him vſed, the Lord hath pleaſed to pull this yoke from off his necke, ſo as now, in ſtead of taking delight in the euill motions of ſinne, hee is grieued in his ſoule, when ſuch thoughts doe ſtirre in his ſoule, and ceaſeth not to crie to Heauen, till he find them beaten backe againe, and doth not now yeeld vp himſelfe to follow theſe things with greedineſſe, but is vſually able to forbeare the palpable practice of ſinne; and if hee be ouertaken in any groſſe manner, hee is greatly humbled and abaſed, and recouers himſelfe with ſpeedie confeſſion, and lamentation, and renewing of his reſolutions: If any man, I ſay, doe find the caſe to ſtand thus with him, hee hath in ſome meaſure fought and preuailed; and now bleſſed bee hee of the Lord, let

him looke vpon the dead bodies of his luſts with much comfort, and let him triumph in God, that hath conquered for him; and let him encourage himſelfe ſtill to continue fighting, that ſtill his ſoule may increaſe in ſtrength, as the Houſe of *Dauid* is ſaid to haue done, and his ſinnes may grow weaker and weaker, as it was ſaid of the Houſe of *Saul*.

3. My Brethren, this warre whereinto you are entred, muſt laſt for terme of life. The fleſh and Spirit can neuer bee reconciled, there is no thinking of any peace, but that which will bee worſe then diſhonourable, euen damnable; and a ſure warre, is much rather to be choſen, then an vnſure peace, much more then a peace, which will be ſurely miſchieuous. Now by how much the warre will proue of longer continuance, by ſo much had you need to put on more ſtrength, that you may endure; and a great part of your ſtrength muſt grow from your comforts in your good beginnings. Wherfore now, let euerie true mortified man (according to the riddle that *Samſon* once propounded to his companions) fetch ſweetneſſe out of the ſtrong, and meate out of the eater; let them find an Honie-combe in the carcaſſe of the Lyon which they haue ſlaine, and goe eating; let them, I meane, take great conſolation in the ſight of their happie proceedings in this heauenly worke.

4. There bee ſome Worthies of Iſrael, that haue lifted vp their ſpeares againſt many hundreds

dreds (as it were) and left them all dead in the place: the hearts of ſuch doe not much need to bee wiſhed to take comfort. The content they find, in perceiuing the ſtrength of ſinne ſo much abated in them, is vnſpeakeable. *Dauid* was no more full of ioy, when hee ſaw *Goliah* come tumbling to the ground, then are their ſoules, when they looke vpon this ſlaughter, that God hath inabled them to make among their luſts. No man is able to ſet forth in words, the ioy that growes to a man, who is hard ſet to by a cruell enemie, (of whom hee lookes for nothing but death, vnleſſe hee preuent it by giuing death) when hee ſees him fall downe wounded, and gaſping for breath. O, with what a countenance and cheere, did *Iael* runne to meete *Barak*, and to bring him to the ſight of dead *Siſera*? Surely the content of a ſpirituall man, in his ſpirituall victories, when now his ſinnes are euen breathing their laſt (as I may ſo ſpeake) is no whit leſſe; yea, it is much more ſolid, then that of ſuch a conquerour. Thoſe that haue happily paſſed the brunt of this battaile, and haue their enemies in the flight, rather then the conflict, are (and haue cauſe to bee) the chearefulleſt of all men, they bee like ſouldiers purſuing their foes with that ioyfull ſhoute of victorie, victorie in their mouthes, and they enioy the comfort of their former labour with much thankefulneſſe.

5. But there are other ſome, that haue not yet attained ſo much ſtrength, nor gotten ſo much

much ground againſt their foes. They are now, as it were, in the verie hotteſt of the skirmiſh, the bullets flie about their eares, as I may ſo ſpeake, and their corruptions are violent within them, and doe often with great ſtrength hale them, and draw them captiue to the law of ſinne, which is in their members. They do ſometimes get the better, and beare back euill deſires, and find themſelues mightily reſolued to ſinne no more: at other times, euill deſires doe mightily afflict them, and they are well-neere readie to faint and fall, ſcarce able to retaine their purpoſe of goodneſſe, ſcarcely able to hold out in their reſolution of not ſinning; yea, it may bee contrarie to their reſolutions, pulled by the fleſh to do the euill that they hate; but then feeling themſelues wounded, they ſmart, and bleed, and ſtruggle with their foe, and get vp againe, and againe betake themſelues to their weapons of prayer and meditation, which were almoſt wreſted out of their hands for a time, and come crying and mourning before the Throne of Grace, begging pardon, begging helpe, and ſo againe confirme their Faith, and renew their repentance, and make vp the breaches of their new obedience. Theſe poore Saints (like ſouldiers, whoſe enemies doe yet hold their owne, and make ſtrong reſiſtance) are often full of feare, and care, and doubt, their hearts often droope, and they miſtruſt ſometimes, leſt they ſhall bee vanquiſhed, rather then ouercome. Let

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mee therefore apply my ſpeech to the encouragement of thoſe that need encouragement. I ſay vnto thee whoſoeuer; that art in this caſe, that thy caſe is good and happy, and that thou haſt much cauſe of reioycing in God, notwithſtanding all the trouble and cumber that thou findeſt with thy ſinnes. It is a bleſſed thing, and a great and vnſpeakeable fauour of God, that to what luſts thou didſt once do ſeruice with all thy might, thoſe thou now oppoſeſt with all thy might; what corruptions thou didſt follow with greedineſſe, thou doeſt as it were with greedineſſe reſiſt; what thou didſt once place thine happineſſe in doing, now it is thy greateſt vnhappineſſe, that thou art inclined to doe. This, I ſay, is an eſtate that ſhould giue thee much comfort. Once thou didſt ſerue ſinne; now thou fighteſt againſt ſinne: once thou waſt a willing ſlaue to it; now thou art a reſolute ſouldier againſt it. Thou falleſt into ſinne verie ſeldome, which thou didſt runne into verie vſually. Thou falleſt into farre leſſe euils of that kind, wherein thou didſt once commit farre more grieuous; and now the leaſt degrees of ſinne doe more diſquiet thee, then once the higheſt did; and now thou letteſt not ſo much as the thought of that goe vnconfeſſed and vnlamented before God, the groſſeſt act of which thou waſt wont to hide, and couer, and excuſe, and not to confeſſe. Take courage to thy ſelfe therefore, and enioy the beginnings of

of victorie, and bee assured of the conclusion. Thou art now in killing sinne, and thou shalt kill it; thou art now busie in the conflict, and thou shalt deuide the spoile.

6. Now, all ye souldiers of Christ Iesus, that find in your selues the beginnings of mortification, and a firme purpose of soule to continue, resisting, striuing, fighting, blesse God, that hath giuen you his Spirit of libertie in some measure, and apply your selues now with all your might, to consummate the worke begun: Let not your hands waxe feeble, nor your hearts faint. Remember the words of the Apostle, *Watch yee, stand fast, quit you like men, be strong.* He that continueth to fight, shall surely ouercome. Let no doubt seize vpon you, to weaken your hands: the Lord your God he fighteth for you: beleeue his promises, giue credit to his Word, and you shall prosper. Take comfort in your estate that haue entred into the battaile. The young men and the babes in Christ, which haue not yet so mightily preuailed in this warre, are happie, as well, though they doe not so fully feele their happinesse, as the old beaten souldiers, and ancient Captaines, to whom a larger measure of successe hath giuen a larger sense of comfort. The weakest and feeblest of all Christs souldiers, that layes at sinne with as much strength as his weake armes can, that beares a spight to it in his soule, that resolues neuer to yeeld to it, whatsoeuer come of him, and that wil neuer make peace with it, though hee may take foyles by it,

1. Cor. 16. 13.

it, nor neuer yeeld vp himselfe into its hands, though hee may bee wounded, hee doth mortifie the members that are vpon earth, and hee is, and let him know himselfe to be happy, that comfort may make him more courageous, and courage may make him more comfortable.

Δόξα Θεῷ.

*FINIS.*